

THE EXPOSITORY TIMES

Notes of Recent Exposition

A VALUABLE tool is placed in the hands of preachers and teachers when a book is published by a scholar who is also a successful preacher. Such a gift is Professor Helmut THIELICKE's Sermons on the Parables of Jesus. Hitherto Professor THIELICKE has been known to British readers mainly by his chapters on 'The Restatement of New Testament Mythology' in the well-known volume 'Kerygma and Myth', edited by Hans Werner Bartsch, which has as its main theme Bultmann's challenging essay on the demythologizing of the New Testament. THIELICKE's chapter aroused great interest because it struck a more positive note, especially in the section on 'The Permanent Problem of the Mythological Form of Speech and the Attempt to Solve It'. Few readers, however, received the impression that Professor THIELICKE was also a very arresting preacher, but of this fact the newly published volume, appropriately entitled *The Waiting Father: Sermons on the Parables of Jesus*,¹ can leave us in no doubt.

The translator, John W. Doberstein, writes: 'Here is a university professor, steeped in the lore and language of theology and philosophy, who nevertheless, because of his closeness to life and his passionate concern to communicate to men in real life, can draw, without benefit of public relations techniques and high-powered promotional build-up, thousands of people, young and old, men and women, sophisticated students and ordinary shop-workers, filling the largest church in non-churchgoing Hamburg (capacity four thousand) on Sundays and again during the week with a repetition of the same sermon'. The explanation, the translator affirms, lies in this preacher's concern to speak the language of our day. 'His success is due not only to a great native gift of speech and imagination, but to the devoted, painstaking efforts he makes to translate his message into contemporary, colloquial terms.' He adds that the diligent effort is exemplary and is a challenge and a comfort to the ordinary preacher.

The parables treated are mainly, though not exclusively, those found in St. Luke's Gospel.

¹ James Clarke; 12s. 6d. net.

Including two sermons on the Prodigal Son, fifteen parables in all are expounded by Professor THIELICKE. We may take by way of illustration the first on the Prodigal Son, and this is desirable partly because of the importance he rightly and characteristically ascribes to it, and partly because there is a tendency among some preachers at least to think that all that is needful has already been said by many preachers and commentators.

Professor THIELICKE begins by saying that some years ago he once set his little son down in front of a large mirror. Suddenly the expression on his little face changed as he began to recognize the similarity of the motions and he seemed to be saying, 'That's me!' The same thing, he says, may happen to us when we read St. Luke's story, and indeed many of the parables. 'In all these figures we suddenly find ourselves gazing at our own portrait. In every one of these stories we find sketched out the ground plan of our own life.' The younger son suddenly realizes that it is no longer a matter of course that he should be a 'child in the house'. 'Often the old man gets on his nerves. Why cannot a fellow be his own boss? Always coming round with his everlasting "Thou shalt not"; always jerking the leash and whistling a fellow back.' At last he can stand it no more and he asks for his inheritance. Then he departs. 'The father will keep the son in his thoughts. He will wait for him and never stop watching for him. . . . So now the son can do what he wants.'

This kind of treatment is by no means new, but it has a vigour in Professor THIELICKE's hands which is remarkable, especially in the parallels in modern life which he draws. 'Is not Europe, is not the Western Christian world on this same road of separation from its origin and the source of its blessings? Who to-day knows the peace of the paternal home? . . . Are we not in danger of being stuck with our freezers and television sets—not that they are bad in themselves but because we have made them into a delusive kind of stuffing to fill up our emptied and peaceless lives?' 'Every age has its own peculiar "far country", and so has ours. . . . It is true that we work with the Father's capital, with our energy and ambition,

our highly developed reason, our technical skills, our ability to be inspired by great things and great ideas—for after all, these are all things which the Father has given us. But we use them *without him*. . . . That's why we get nowhere. That's why our capital keeps constantly dwindling. That's why what we possess explodes in our hands. That's why it cripples us.'

No doubt in the hands of an imitator preaching of this kind can become feeble, unless the preacher has the wide knowledge of human life and a grasp of the gospel message which Professor THIELICKE possesses. And there is no doubt that he proclaims this message, when he says, 'The fact that the lost son was taken back is not attributable to his greater maturity, but solely to the miracle of God's love. Here a man has no claim whatsoever upon God. Here a man can only be surprised and seized by God. It is the amazing, gracious mystery of God's love that he seeks the lost and heaven rejoices over one sinner who repents.'

Finally Professor THIELICKE faces the question, Where does Jesus Christ appear in this story? He answers that it is not just 'anybody' who tells the story, for the Father is *in Him*. In Him the Kingdom is actually in the midst of us. 'Does he not eat with sinners? Does he not seek out the lost? Is he not with us when we die and leave all others behind? Is he not the light that shines in the darkness? Is he not the very voice of the Father's heart that overtakes us in the far country and tells us that incredibly joyful news, "You can come home. Come home"?' The ultimate theme is not the prodigal son, but the Father who finds us, not the faithlessness of men, but the faithfulness of God.

'And this is also the reason why the joyful sound of festivity rings out from this story. Wherever forgiveness is proclaimed there is joy and festive garments. We must read and hear this gospel story as it was really meant to be: good news! News so good that we should never have imagined it. News that would stagger us if we were able to hear it for the first time as a message that everything about God is so completely different from what we thought or feared. News that he has sent his Son to us and is inviting us to share in an unspeakable joy.'

'The ultimate secret of this story is this: There is homecoming for us all because there is a home.'

One of to-day's most notable features in the Church is the reawakened interest in the seemingly

conduct of public worship. To-day we would mercifully be much less likely to hear the acts of worship which in a Presbyterian church precede the sermon described almost blasphemously as 'the preliminaries'. But this interest has created a real problem and tension. Is prayer to be so carefully prepared that it tends to lose reality and spontaneity? Or, is it to be so extempore that it loses order and comprehensiveness? Is its aim to be liturgical dignity in ecclesiastical language hallowed by centuries of usage? Or, is its aim to be sharp, real, vividness in the ordinary, and even in the colloquial, language of everyday?

The very way in which we have stated that problem is a false statement. This is very certainly not a matter of 'either, or', but a matter of 'both, and'. That is why we must give a very warm welcome to two new books of prayers,¹ which both notably succeed in uniting these two elements.

Stammerer's Tongue is described as 'A Book of Prayers for the Infant Christian'. 'It is written to egg on, not to warn off, the stammerer. If the most awful thing about prayer is that God hears it, the most wonderful thing about prayer is that God wants to listen to it.' Mr. HEAD quotes from Professor H. A. Hodges' 'The Way of Integration' the stages of growth towards integration which have been defined in traditional Catholic ascetic theology. There is *the purgative way*, the stage when a man believes in God, but is more conscious of God's Law than of God's active grace; *the illuminative way* which brings a personal relationship with Christ, and deeper insight into spiritual realities; *the unitive way* when every vestige of the 'old man' has gone, and the soul is fully committed to God. If this be so, then it means that even the stammering tongue of the infant Christian can take all its needs to God in the simplest possible way.

One of the greatneses of prayer lies in its infinite variety of form. Mr. HEAD gives us many prayers which are not much more than ejaculations. There is a prayer for Bible Sunday: 'Don't let the preacher tell me again that I ought to read my Bible. I need, not an "ought" but a "how"'. At present it is "read, mark, learn, and inward

¹ Rev. David Head, *Stammerer's Tongue* (Epworth Press; 7s. 6d. net) and Professor W. B. J. Martin, D.D., *Acts of Worship: Worship Resources Based on the Bible* (Abingdon Press; \$2.50).

indigestion'' There is a prayer for Epiphany: 'Give us power, not only to launch a sputnik, but to follow a star'. There is a prayer for Easter: 'May I celebrate the Resurrection every Sunday, and experience it every day of the week'. Sometimes we are not quite sure whether Mr. Head is not just a little too clever! There is a prayer 'before breakfast cereal': 'O Lord, make me crisp and always ready to serve'. There is a prayer 'at cricket': 'The Lord bless my going out and my coming in'. There are prayers for those who engage in public worship. There is the preacher's prayer:

'May it be

Not my word aimed at my glory,
not Thy word aimed at my glory,
nor my word aimed at Thy glory,
but Thy word, through me, to Thy glory,
through us all.'

This is the prayer of the 'would-be worshipper': 'Lord, I suppose I come out of habit, to see my friends, to enjoy the singing, to hear the preacher, to learn something, to get help for the coming week, to restore my sense of values, and for a hundred other reasons. But now I am here, let me worship.'

The most beautiful and the most helpful of Mr. HEAD's prayers and devotions are the longer meditations. We cite but one part of one meditation:

'Help me, O Christ, to think about Your human life, which is also divine.
You were God-in-a-human-life, yet You were not on your dignity.
You were Head of the human race, yet You did not boss others,
You were the Word made flesh, the Word of power and authority,
Yet You did not domineer or dogmatize.
You were the Magnet to which all must come for rest,
Yet You were meek and lowly in heart.'

Mr. HEAD has written a book valuable both for public prayer and for private devotion.

Professor MARTIN's book has a magnificent sense of words and of language. Dr. MARTIN richly uses the Bible and its language, but one of the unusual features of this book, especially in the Calls to Worship, is the use of non-Biblical material mingled with the Biblical material. Dr. MARTIN uses such sentences as these among the sentences preceding the prayer of invocation:

'Worship is thinking magnificently about God' (A. J. Gossip); 'Worship is man's response to God's gift in Jesus Christ' (not identified); 'Worship is the willingness to be commanded by God' (James Reid); 'In worship we meet the Power of God and stand in its strengthening' (Nels Ferré); 'Worship is the enlargement of the heart through His love' (William Temple); 'Religion is no more a burden to man than wings are to a bird, than sails are to a ship. Prayer is the spread of life to catch the winds of God' (Samuel Rutherford); 'In His will is our peace' (Dante); 'In His service there is perfect freedom' (Augustine). In this matter Dr. MARTIN casts his net very wide. He uses W. H. Auden:

In the deserts of the heart
Let the healing fountain start,
In the prison of his days
Teach the free man how to praise.

He goes to T. S. Eliot, D. H. Lawrence, Walt Whitman, George Herbert, John Donne, Francis Thompson, Shelley, for his material. He explores the unwritten sayings of Jesus: 'Raise the stone and thou shalt find me; cleave the wood and I am there'; 'Jesus said, Wonder at the things before you, for he that wonders shall reign'.

Dr. MARTIN works out certain magnificent responsive affirmations of faith and meditations on Scripture. We cite only one brief extract from one such Responsive Affirmation:

Minister: We believe in the Holy Spirit, the Lord and Giver of life.

People: Lord, we believe; help thou our unbelief.
By the spirit of truth we would be led into all truth.

By the spirit of holiness we would be cleansed of all unrighteousness.

By the spirit of fellowship we would be redeemed from isolation.

There is a sensitive beauty in this book which may well make it a devotional classic.

Mr. HEAD quotes: 'Be ye harmless as doves' (Mt 10¹⁶), and says that his commentary says that *harmless* literally means *without horns*. That is an error. *Harmless* is *akeraios* which means *pure* or *unmixed*; *without horns* would be *akeratos*. Dr. MARTIN attributes 'The Bible knows nothing of solitary religion' to John Wesley. This sentence was not in fact originally said by John Wesley but to John Wesley by 'a serious man whom he had travelled many miles to see', when he was contemplating living the life of a solitary.

The Will of God

In the Synoptic Tradition of the Words of Jesus

By PRINCIPAL C. LESLIE MITTON, B.D., M.TH., PH.D., HANDSWORTH COLLEGE, BIRMINGHAM

It is curious that this important phrase 'The Will of God', so common throughout the New Testament, occurs hardly at all in the pages of the Old Testament. The meaning of the phrase, however, expressed in other ways, or at least something of its meaning, does occur frequently. Part of its meaning is contained in the variety of words which may be translated as 'the law of the Lord', the 'commandments' of God, or His 'precepts', 'statutes', 'testimonies', etc. Psalm 119 rings the changes on all of them. These words express what may be called the general will of God for all His people at all times. It is significant of the fundamental difference between the two Testaments that in the Old Testament God's purposes are indicated by such inflexible words as 'law' and 'commandment', whereas in the New the less rigid one, 'the Will of God', indicative more of personal relationships than of impersonal legislation, takes its place. Another aspect of the Will of God in the Old Testament is contained in such a phrase as that favourite one of Isaiah—'the pleasure of the Lord' (Is 44²⁸ 46¹⁰ 53¹⁰, etc.). This appears to be used not so much of God's general will for all men, as of His precise will in relation to a particular person in a particular set of circumstances. In the New Testament the 'Will of God' embraces both these two separable meanings.

There is no doubt that Jesus understood Himself to stand in a special relationship to the Will of God. The use of the phrase by Him is not peculiar to any one or two of the strands of tradition which are combined in the written Gospels as we know them. It is found in Mark, and is reproduced from Mark in both Matthew and Luke. In addition Matthew records several instances of its use which do not occur in Mark or Luke. Luke does not appear to use it except when he retains it from Mark. John, however, has many instances of the phrase used both in relation to Jesus Himself and also to His disciples. It is, therefore, a phrase which can confidently be traced back to the actual words of Jesus, and it is clear that He used them at some of the most decisive moments in His life. He Himself was controlled by His understanding of the Will of God for Himself. In Gethsemane He accepted it as the determinative factor in a life-and-death decision. He also

believed Himself commissioned to interpret afresh to His disciples the general Will of God for men in their daily conduct. The salvation He came to bring was a salvation from sin (disobedience to the Will of God) into Life (which is the mark of one whose life is being conformed to the Will of God). He came both to declare God's Will for man, and to bring into man's life that which would enable him to obey that Will.

As Himself a member of the people of Israel He inherited a tradition and a literature which claimed to embody the Will of God for His chosen people. The ordinary Jew believed that God's Will had been fully and perfectly revealed here. Jesus, however, adopted a very different point of view. He believed that the written Laws did embody much which could be understood as the Will of God, but also that much that was written there was not a true or adequate representation of it. Some parts of the written code of laws He outright rejected. The regulations of Moses, for instance, permitting a man to divorce his wife, sometimes for trivial reasons, He denounced as not at all the Will of God, but a concession to man's hardness of heart. Rules about ritual purity and the prohibition of foods proscribed as 'unclean' He brushed aside, as representing not the Will of God but human conventions, and customary interpretations of these rules He criticised as 'the traditions of men', which had been allowed to usurp the place originally accorded to the Will of God. He did not criticise the law requiring that the Sabbath be treated as holy, but the many pettifogging applications of that rule to precise actions He bluntly refused to accept as God's true intention.

Other requirements in the Mosaic Law, claiming as it did to represent perfectly the Will of God for man, He declared to be incomplete and inadequate, and He re-interpreted them at a deeper and more inward level. It was certainly the Will of God, as the Law said, that a man should not commit murder—but God's perfect Will also asked of man that he should allow no place in his heart for hate for a fellow man; the Law rightly forbade adultery—but to harbour lustful imaginings was also contrary to God's Will; according to the Law a man should not break an oath which he had solemnly sworn—but for Jesus the simplest

spoken promise was as wholly binding upon a man as the most elaborate and formal oath. The command to love one's neighbour as one's self was to be found in the old Law, and Jesus picked it out as stating a fundamental and enduring truth about the Will of God, but He gave it a connotation far wider than any Rabbi had previously envisaged. In the thought of Jesus a neighbour was not just a friend or a fellow Jew, but any fellow man, especially so if he was in any kind of need, and even so when that fellow man had proved himself an enemy. It was God's Will that our treatment of them all should be controlled by love.

Some truths about the Will of God, therefore, were to be found in the books of the Law, but often it was there very imperfectly represented, and sometimes even inaccurately. He came to fulfil the Law, to remove that which was wrong and misleading, and to carry forward that which failed to represent adequately the truth about the Will of God.

Our Lord appears to have given special reverence to that part of the Law which we call the Ten Commandments. He accepted these as a true expression of the Will of God, even if they were only an elementary basis on which to build, a starting point rather than a final goal. It is reported that He enumerated six of them as outlining the way by which a man may inherit eternal life (Mk 10¹⁷, Mt 19¹⁸, Lk 18¹⁸). It is a matter of great interest, perhaps of considerable significance, that the six out of the ten which He specifically named were the last six, all of which insist on *moral* requirements. He does not mention the first four, of which the first three are entirely religious commands and the fourth, about the Sabbath, a semi-ritual one (at least it was largely ritual in the way it had come to be observed, whatever its origin may have been). By implication it seems that for our Lord the primary requirements, most needing to be stressed in that particular situation, were those demanding obedience in moral conduct to what God had commanded.

There were, however, embedded in the laws, two which He picked out as representing, even more adequately than the Ten Commandments, the fundamental requirements of God from man. These two, significantly enough, were positive principles and not negative prohibitions: Love God with your whole being, and love your neighbour as yourself (Mk 12²⁹, Mt 22³⁷; cf. Lk 10²⁷). These two commands, drawn from widely separated Old Testament contexts, He joined together into what, because of Him, has become an inseparable unity. He made it clear that love for one's neighbour was in fact the truest gauge of our professed love for God. The words of one of the

apostolic writers are wholly in line with His teaching and might almost have come from Him: 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen' (1 Jn 4²⁰).

Much of the teaching of Jesus about the way God wants man to behave towards his fellows is, in fact, an exposition of what is meant by loving one's neighbour as one's self (or, to put the same thing in another way, doing unto others as we would that they should do unto us, Mt 7¹²). Since our neighbour may also prove to be our enemy, it is on this basis that we are bidden to 'love our enemies and do them good', and, since our neighbour is any fellow man we meet, to treat with practical consideration an unhappy foreigner whom we have never seen before. It is a corollary of this basic requirement of love that we should be ready to show forgiveness towards those who have done us wrong, and even ourselves to be prepared to take the initiative in approaching them with a gesture of reconciliation. It is this which leads to the further recurring insistence upon mercy and compassion to all who are in need or distress. It is a negative consequence of this that we should avoid at all costs putting a stumbling-block in another's way, lest what we do becomes a cause of another's downfall. For it is not *the will of our Father* in heaven that one of these little ones should perish (Mt 18¹⁴).

Jesus not only enlarged and clarified our understanding of the Will of God for His people in terms of their general conduct towards one another, but He was insistent that this Will was something which must be obeyed. It was the supreme authority in His own life, and the characteristic mark of a disciple of Christ was that a man accepted the same authority for himself. No doubt in this sense the Will of God included the general principles of conduct already outlined, but it also included the particular course of action God might require of one particular man at any one special moment. The disciples, for instance, left all to follow Jesus, because it was God's Will that they should. And one of the high moments in the life of Jesus, His agony in Gethsemane (a moment stamped with the mark of historical genuineness, since no believer would have created imaginatively a scene so perplexing to faith), is firmly linked with His affirmation of God's Will as the ruling power in His life. Mark recalls His words, spoken out of bitter anguish: 'Abba, Father, all things are possible unto thee; remove this cup from me: howbeit, *not what I will, but what thou wilt*'. 'Thy will be done' is here, as always, the essence of His own prayer to God in the crucial moment of His mission.

When our Lord acted thus, however, He was only putting into costly practice in His own life the rule of life which He had laid upon His followers. At their request He had once taught them the main principles of prayer. The outline of prayer, as He had given it to them, included (in the form Matthew records it) the petition: 'Thy kingdom come, *Thy Will be done*, as in heaven, so on earth'. It is true that Lk 11² gives a shorter form of the prayer, which includes the petition 'Thy Kingdom come', but omits 'Thy Will be done'. Some have argued that this shorter form is the original one, and Matthew's longer form is one that had been elaborated through liturgical usage in the Church. Other scholars, however, point out that much of the teaching of Jesus is marked by Hebrew parallelism, and they believe that this particular piece of parallelism bears the stamp of Jesus Himself upon it. Accepting Matthew's version, therefore, as a true reproduction of the words of Jesus, we find our Lord making central in the life of His followers the same principle of action which controlled His own: *Thy will be done*.

Indeed this binding authority was to become the common mark of all those who entered the community of His followers. Membership in this small nucleus which was to become the Church was not based on physical descent from a common ancestor, as with the old Israel, but on the acceptance of this spiritual and moral principle: *Thy will be done*. It was this bond which united His followers into a community, and bound the community to its Lord. We read in Mk 3³² that when the mother of Jesus and His brothers came from Nazareth, seeking to persuade Him to abandon His public ministry of healing and preaching, and to return with them to Nazareth, they sent a message which was reported to Him: 'Behold, thy mother and thy brethren without seek for thee'. He answered them and said: 'Who is my mother and my brethren?' And looking round on them which sat round about Him, He saith, 'Behold my mother and my brethren! For whosoever shall *do the will of God*, the same is my brother and sister and mother'. They had left parents and kinsfolk to follow Him; and now He leaves His nearest relatives to stand firm with them. They have with Him accepted as the supreme principle of life to do the Will of God as they know it, and this binds Him in closer family unity with them than with any others on earth.

In other ways also Jesus insisted on the fundamental importance of obedience to the Will of God, and He exposed as inadequate some things which men tried to offer as a substitute for it.

(a) Fine words are no substitute for humble, practical obedience. There are always those who,

by word of mouth, offer fulsome praise and acknowledgment to Christ. They address Him unctuously by His highest titles, and feel that this makes them true disciples. They say, 'Lord, Lord'. But open profession of loyalty is not enough. It is not those who say 'Lord, Lord' who enter the Kingdom of heaven, but 'he that *doeth the will of my Father*' (Mt 7²¹). Elsewhere our Lord emphasizes the importance of being ready to confess Him before men, but confession by word of mouth, important though it is, is much less important than obedience in deed and conduct. To-day it is often said that worship is the primary activity of the Christian Church, and nothing is more important. The word of Jesus suggests that obedience in conduct is even more important.

Closely following on this word of Jesus in Mt 7, as if to emphasize even further this particular point, there comes the parable of the wise and foolish builders, who built respectively on foundations of rock and sand, and when the rains and the floods came, one house stood firm and the other fell. The difference between them is clearly indicated. The house of a man's faith stands firm on the right foundation, and collapses under stress if erected on a wrong foundation. The right foundation is practical obedience to the known Will of God. The wise builder is the one who not only hears the words of Jesus, but '*doeth them*'. To put into daily practice the words of Jesus which interpret to us the Will of God is the secret of stability in faith. Whereas faith which talks but does not act crumbles and falls under heavy stress.

(b) The importance of practical obedience to the Will of God is emphasized again in the little parable of the two sons (Mt 21³¹). Here it is not so much fine words and an effusive confession of faith which is declared inadequate, but rather the easy, enthusiastic promise which is not carried out in practice. One son, on hearing his father's request, said: 'Yes, certainly I will do it', but did not do what his father asked. The other son at first sullenly declined to do what his father wished from him, but later felt sorry for his surliness, and went and did it. It is the latter who is commended as having done *the will of his father*, rather than the more affable one who readily said: 'I go, sir', but 'went not'.

(c) We have seen that Jesus, interpreting the Will of God for man, insisted on mercy in our dealings with others. It is the Samaritan who had mercy on the injured man who, we are told, put into practice God's command to love his neighbour, and not the priest and Levite who were perhaps hurrying to the Temple to perform the rituals and sacrifices prescribed for them. More than once Jesus is reported as quoting the word of God from Hosea: 'I desire mercy and not sacrifice'. It is

the besetting sin of all religious communities that they come to regard the Will of God as more concerned with religious observances than with moral obedience to the spirit of Christ. It is easy to get into the frame of mind where forms of worship and observance of sacraments come to take a higher place in the religious life than acts of love and mercy. But 'mercy' towards the needy and the sad is nearer the heart of God's Will for man than 'sacrifice'.

Jesus, therefore, understood the Will of God for man with clearer discernment than even the great prophets of old, and He interpreted this will for those who would listen. But His great insistence was not on the importance of understanding the Will of God, but always on the necessity of *doing*

it. To know and to approve what is right in the sight of God is of small significance unless it is carried out in action. Neither outspoken confession of Christ, nor enthusiastic promises to serve His will, nor costly and elaborate rituals in His honour, carried through with care and precision, can take the place of humble obedience. It is this which is the narrow gate by which Jesus invites us to enter into Life. It is this which is the one sure foundation for stability in the Christian life. It is this which binds us in the closest of all possible ties to our Lord Himself, and to the community of His Church, when we identify ourselves with Him who said: 'Not my will but thine be done', by ourselves saying and meaning: Thy will be done.

Literature

THE CHURCH IN SCOTLAND

At last we have a history of the Church in Scotland that is both comprehensive and up-to-date—*A Church History of Scotland*, by Principal J. H. S. Burleigh (Oxford University Press; 42s. in U.K. only). Though not quite on the scale of some older works, it is worthy both in size and excellence to stand beside such a work as Dr. J. R. H. Moorman's volume on the Church in England. When one recalls that two previous writers who attempted this task were interrupted by death before they got beyond the Reformation, one feels inclined to thank and to congratulate both author and publishers on their achievement.

With its two maps, table of Scottish Kings, chart of the divisions and reunions of the Scottish Church, select bibliography and index the book is most useful for students, but it is adapted to the general reader also for, though the scholarship is evident, footnotes are few, and the narrative is lit up at times by gleams of dry humour. Principal Burleigh has striven to avoid all that is partisan, and in his efforts to deal justly yet sympathetically with all he has met with as much success as any man could. This volume takes its place at once as the standard work on its subject for our generation. There is a misprint on p. 69; on p. 211, 1635 should be 1633; on p. 320, 1799 should be 1779; on p. 358, 1855 should be 1856.

Mr. J. M. Reid is a Scot, a churchman, a prolific writer and a student of history as well as current affairs. In this fourth centenary year of the Scottish Reformation a volume from his pen was to be expected, and now it has come to hand—*Kirk and Nation* (Skeffington; 25s. net). He tells essentially the same story as Principal

Burleigh, but he tells it from the point of view of that achievement which some think may be Scotland's greatest contribution to the Universal Church—the unique solution to the problem of Church and State relations, wrought out through generations of controversy and only reached in our own time. If any nowadays are inclined to take it for granted, Mr. Reid's clear, sound and lively book should open their eyes and inspire them to gratitude.

STEWART MECHIE

SOCIAL REFORMS IN THE CHURCH

Dr. Stewart Mechie's book—*The Church and Scottish Social Development 1780-1870* (Oxford University Press; 25s. net)—is based on his Cunningham Lectures delivered at New College, Edinburgh in 1957. He seeks, by the use of a mainly biographical method, to illustrate the extent to which the Presbyterian Churches applied in a period of great economic and social change, those 'Reformation Principles' which he outlined in a recent article in this journal. By relying for much of his evidence on the Old and New Statistical Accounts, compiled largely from answers to questionnaires submitted to the parish clergy, he demonstrates how widespread was their interest in the social conditions of their communities. Interest in social conditions was not however equalled by realization of their causes or eagerness for their improvement; and the reformers whose work he describes can be regarded only as a minority.

Thomas Chalmers, who sought to reassert Reformation principles and prove their appositeness to the times, necessarily plays a central rôle.

Though by leading the Disruption he rendered impossible the continued responsibility of the Established Church in education and poor relief, he inspired leaders of the Free Church to experiment in new fields. Dr. Mechie is more critical than the eulogistic appreciation by Dr. Wilson Harper in his Chalmers Lectures [1910]. Chalmers, however, as Dr. Mechie notes, and as is recognized by the recent historians of 'British Social Work in the Nineteenth Century' (Miss Young and Mr. Ashton) has been regarded as a pioneer of case study, as developed particularly by the Charity Organisation Society.

Of his disciples in the Free Church, James Begg was probably the most active and prolific especially in his middle period, between his early fame as an anti-Intrusionist agitator and his later notoriety as heresy hunter and leader of the 'Highland Host'. Housing conditions, whose chronic inadequacy was much intensified by urban congestion, were naturally his prime concern, and other Free Church clergymen were also associated with practical schemes. In his 'Social Charter' and through the Scottish Social Reform Association [1850] he pleaded also for a national system of education, local option, security of land tenure, and a Saturday half-holiday. Hugh Miller, as editor for sixteen years [1840-56] of the leading Free Church organ, the 'Witness', devoted much attention to advocating social policies on similar lines. Other Free Church laymen, such as Collins the publisher, were primarily concerned with the prevalent intemperance. David Stow and the Rev. George Lewis were pioneers of the training of teachers. A unique position is enjoyed by Patrick Brewster of Paisley Abbey Church, who was not only the sole Established Church minister to identify himself with Chartism, but challenged the social order in his 'Chartist Sermons', where he preached an embryo Christian Socialism.

Of these and others Dr. Mechie gives a lucid and fully documented account. His book, demonstrating that the social gospel has not lacked votaries in the past, should help to inform and inspire interest in the future.

W. H. MARWICK

ORIGEN

The Fernley-Hartley Lecture for 1960 has been speedily published. *Origen and the Doctrine of Grace*, by the Rev. Benjamin Drewery (Epworth Press; 30s. net), is an unusual and remarkable book. Much of it consists of translated excerpts from Origen's writings arranged under various doctrinal headings. The result is to let Origen speak for himself and, since virtually the whole of Origen's majestic system is relevant to the subject,

the problem of selection has evidently been acute. Mr. Drewery's obvious admiration and respect for this great master of the spiritual life are far from being uncritical. There are frequent contrasts between Origen and the more acceptable doctrines of the Methodist hymns; and he concludes with a round declaration that the main charge against Origen is not one mentioned by Jerome or Justinian but rather the doctrine that man's salvation can be described as 'deification'. He is also troubled by the inconsistency between the passages where Origen speaks of grace as sovereign and creative and those where he thinks of it as complementary and co-operative. Nevertheless, there remains much on the credit side. Whether one always agrees with the value-judgments of this book or not, there can be no question that it is a significant addition to the substantial contributions made by Methodist scholars to the study of the Fathers, and that more will be eagerly expected of its author.

H. CHADWICK

NEW TESTAMENT ESSAYS

A small volume has just been issued as a tribute to Professor Alexander C. Purdy of Hartford Seminary, Connecticut, on the occasion of his seventieth birthday—*New Testament Sidelights* (Hartford Seminary Foundation Press, Hartford). It consists of essays written by scholars, who have been his colleagues and friends. They deal mainly with subjects related to the New Testament, which is fitting, since the scholar in whose honour they are published is best known as a New Testament scholar.

The first essay awakens interest, for it is by Rudolf Bultmann and is entitled 'A Chapter in the Problem of Demythologizing'. In it the author takes the opportunity to remove some misconceptions of his point of view, which have become evident in the writings of his critics. G. Kennedy and H. J. Cadbury both deal with the new method (associated with the names of Dodd and Jeremias) of interpreting the parables of Jesus. G. H. C. Macgregor writes on 'Principalities and Powers: The Cosmic Background of Paul's Thought', and makes an assessment of Cullmann's thesis that for Paul and his readers these 'Principalities' were both human rulers and also angelic powers, operating through the human rulers. G. Hadley writes about the value of New Testament Criticism, and deplores the silence of the pulpit about it, which he feels to be a little less than honest. To him the critical approach came as a great deliverance, since he had begun to feel that a literalistic interpretation was intellectually discredited. Two other articles

deal with topics of lively, current interest: G. Johnston examines the meaning of spirit and Holy Spirit in the Qumran literature, and H. K. McArthur (editor of the volume) describes and assesses the significance of the recently published 'Gospel according to Thomas'. Moses Bailey concludes the book with an account and an appreciation of the work and career of Professor Purdy.

There is good material here both for the scholar and also for the preacher, and this combination is wholly appropriate, for Professor Purdy himself combines both scholarship and interest in the practical affairs of the cause of Christ. He will be remembered as teacher and writer on New Testament subjects. Best known of his books in this country are probably 'Jew and Greek: Tutors unto Christ' (written in conjunction with G. H. C. Macgregor) and his large share in the commentary on the Epistle to the Hebrews in the Interpreter's Bible. But scholarship is not his only sphere; he is also greatly respected and remembered for the prominent part he played as representative of the Society of Friends in the World Council of Churches.

C. L. MITTON

PROFESSOR NINEHAM'S INAUGURAL

The Study of Divinity is Professor D. E. Nineham's Inaugural Lecture on his appointment to the Chair of Divinity in the University of London.

It is of the greatest interest to listen to a new professor defining the task which he has set himself and his students. There is more than one way of seeking to know God. There is the way of *inference* from the world. There is the way of *discipline* and, if need be, of asceticism. But Christianity is a religion of *revelation*. Revelation can be in words or in events. The Biblical writers see revelation in a series of events, events which are events in history, but which at the same time are special events because they are the revelation of God.

From this revelation we have to systematize the total interpretation of the revelation of God. This clearly raises a large number of questions, and Christian philosophy is 'comprehensive rational endeavour'. This endeavour is Divinity in the larger sense of the term. But every system of thought has a keystone round which it is built. The Christian keystone is 'the content of the divine events and the elucidation of their meaning'. That is the specific task of Divinity.

To approach this task a man must have at least a nodding acquaintance with *philosophy*, for many of his problems are philosophic problems. He certainly must be competent in the original

languages in which his documents are written; and his linguistic knowledge must include a knowledge of the culture of the age in which the words he studies were used. He, therefore, must use *linguistics*. He must know something of *literary criticism*, for he must decide what literary form any document with which he is dealing represents before he can interpret it, lest, for instance, he confounds poetry and prose. He must know something of *history* and historical method, for he must face the problem of the historicity of the events with which he deals.

The teacher of Divinity must then take his series of events and interpret them in categories which his own age will understand, and he must prove and commend their relevance for life. And all this he will do in the atmosphere and the life of prayer and with the constant awareness of the ultimate mystery.

This is an outstandingly excellent presentation of the task of the teacher of Divinity. It combines intellectual determination and devotional approach in a perfect amalgam. We could wish that all should read this Lecture, but the publishers, the S.P.C.K., have chosen to charge the fantastic price of 5s. 6d. for a pamphlet of twenty-seven pages, and have, quite certainly to their own damage and to the general damage of theological scholarship, made its wide circulation impossible.

WILLIAM BARCLAY

ESSAYS IN DOCTRINE

Anyone embarking upon the study of Christian doctrine and of Christology in particular would be well advised to begin with *Studies in Christian Doctrine*, by Dr. H. Maurice Relton (Macmillan; 21s. net). Amongst this collection of essays he will find an illuminating discussion of the Christian concept of God, an examination of Patristicism, a careful outline of Nestorianism, a clear exposition of the doctrine of the Enhypostasia, some interesting reflections upon the Church and the Sacraments and an account of the sacramental teaching of Gregory of Nyssa.

The student however must also beware, for he will encounter several statements which are at least questionable (e.g., 'the humanity of Jesus Christ was not the humanity we know in ourselves'), others that involve an over-simplification (e.g., the equating of the Free Church ministry with the prophetic, and the Anglican with the priestly), and a great dearth of references to the most recent literature relating to the topics considered. To reprint an exposition of the doctrine of the Trinity with no consideration of the work of Dr. Hodgson, to expound Tertullian's 'Adversus Praxean' with no reference to the Preface to Dr. Evans' definitive

edition, to speak of Apollinarianism with no account taken of De Riedmatten's penetrating analysis, to define the Person of Christ in modern terms while neglecting the theses of a Karl Barth or a Lionel Thornton or the attack upon enhypostasia by Dr. Baillie and the reformulation of kenosis in terms of a limitation of consciousness by Dr. Quick—all this is to make serious omissions which the student must fill in for himself.

Nevertheless these articles, some of which were written over forty years ago, wear well. The consistent use of Christology as a key category could not be more modern; the definition of Alexandrine Christology and its refinement by Leontius of Byzantium is most valuable, and the book as a whole is to be commended for the way in which it faces certain important problems, such as that of the Eucharistic presence, and suggests interesting and possible solutions.

J. G. DAVIES

GNOSTICISM AND PRIMITIVE CHRISTIANITY

For the theologian, Gnosticism is hardly a problem, merely an early heresy to be docketed and pigeon-holed as relatively unimportant. For the New Testament scholar it is another matter, the more particularly since the discovery of the Dead Sea Scrolls. Scholars of the stature of Bultmann and Cullmann have declared for the view that Qumran demonstrates the existence of a pre-Christian Jewish Gnosticism (or gnosticising Judaism); but others are not so certain. Part of the trouble lies in the variety of ways in which the terms Gnosis, Gnostic, and Gnosticism are employed. Was Paul a Gnostic? Or John? Were they influenced by Gnosticism? It depends what you mean by the terms. The parallels often adduced are notable, but what do they tell us? One man's *gnosis* is in fact very often another man's 'hellenistic commonplace'—and neither is quite the Gnosticism of the second Christian century.

In *Gnosticism and Early Christianity* (Columbia University Press and Oxford University Press; 31s. 6d. net), Dr. R. M. Grant adopts the traditional point of view: 'The second-century Gnostics whose systems we know were influenced by Christianity, and it is only by inference that we can argue that there is a pre-Christian gnosis'. On the other hand, nearly all the ingredients later found in Gnosticism were already present at Qumran, which lends some colour to the view maintained by Bultmann and by Cullmann. It is Grant's thesis that in Gnosticism these elements

have been transformed, that we can trace a transmutation from apocalyptic into gnosis, and that the decisive impulse is to be found in the collapse of apocalyptic hopes in the first two centuries of our era. Attention is frankly concentrated upon the Jewish element in Gnosticism, and it is admitted that more could be said about Greek or other elements, but Grant justifies his 'somewhat one-sided' manner of approach by observing that in the past the Jewish, or heterodox Jewish, element has tended to be neglected.

The six lectures in this book were delivered at various centres in America in 1957-58. As befits lectures addressed to a general audience, they are written with a light touch. This is no ponderous monograph for the scholar—which is not to say either that it is unscholarly or that the scholar will not profit from it; it is in fact an excellent introduction to the subject for the type of reader to whom it is addressed, and not the least of its merits is the insight and the sympathetic understanding brought to bear on the interpretation of the Gnostic systems. Bizarre as their ideas may seem to us, these Gnostics were people who reacted to their environment, sought to understand the times in which they lived. Our problem is to understand the working of their minds, to learn to see things as they saw them, think as they thought, and still retain the detachment necessary to an objective critical judgment. Here Grant makes a useful contribution, although for a full understanding of the Gnostic movement attention must also be paid to those elements which he has left out of account. It speaks for the quality of the book that one could wish for more.

R. McL. WILSON

THE VITAL ERRAND

The latest volume in the notable 'World Mission Studies' is *The Christian Ministry in Africa*, by Professor Bengt Sundkler (S.C.M.; 35s. net). This book is the outcome of prolonged field studies in Africa and lengthy correspondence with African churchmen. It begins with the pastor's calling to the ministry and a discussion of recruitment problems in the African setting. The African pastor or evangelist, like most of us, is much more ready to talk freely in his own home or office than at a big conference. Professor Sundkler was well aware of the 'wall of whiteness' wherever he travelled; a machinery of social control that gears the visitor into the right white channels of Western hospitality and talk. He, therefore, held before his eyes the unwritten rule: 'A day without a visit to an African pastor is a lost day'.

In some respects the African Church leader has been trained to be as foreign as the missionary in relation to the local Church. The pioneers from the West were slow and hesitant about preparing Africans for ordination. Westermann noted that 'the Africans have been treated by us as having no religion, no language, no traditions, no institutions, no racial character of their own, as empty vessels to be filled with European or American foods'. It was men like Edwin Smith who made a belated attempt to turn the tide. His problem was: 'Can the Africans become Christians and remain Africans?' But by his day the African colleagues of the missionaries were often even more chary of admitting African forms of religious expression—ritual, music and rhythm—than were the Westerners.

Since 1950 there has been headlong change and development in every territory throughout the Continent. The whole educational system was raised at every level from primary school to university. The teaching profession has been the solid ladder to influence and power in twentieth-century African society. Until 1950 their profession served as a ladder to positions as ministers of the Church; after that date it led to positions as ministers of State. How far, to-day, has the humble, poorly paid pastor or evangelist any influence in ambitious, nationalist African society?

The last and main section of the book is devoted to problems of ministerial training in Africa to-day, and a study of Christian theology in African terms. The young people tend to criticize the pastor because of his lack of general education. But even the critics think of him as 'the mid-man between God and ourselves'. Perhaps the most urgent need is that the minister of religion should preach to his own people in that language in which they hear and think, as the politicians do. That means theological training of high quality and competence in African tongues, and modern theological text-books. The majority of African religious leaders are still using the devotional and polemic literature of the nineteenth century.

This book should be required reading for all who pray and plan for the Church in Africa to-day and to-morrow. Indeed, it has much to say to our own condition in the pastorate of the West. Professor Sundkler is no mere blueprint theorist. He has the needs of ordinary people ever in mind. 'Whether in the bush or in the city, it is in the local church that the message of Christ becomes real and relevant, or fails to prove itself as the message of salvation. It is well to keep in mind these little groups of pastors and local helpers, going from hut to hut in the banana groves of Tanganyika, or from house to house in Pimville,

Johannesburg. Their errand is the most important in Africa'.

DONALD M. MCFARLAN

INDIAN RELIGIONS

The general character of *The Religion of India*, by Professor Max Weber (Allen and Unwin; 46s. net), is indicated by the sub-title—'The Sociology of Hinduism and Buddhism'. The author, formerly a Professor at Heidelberg, is responsible for several authoritative works on Comparative Religion, and this particular volume is translated—not entirely successfully—by two other German Professors. They are handicapped slightly by awkward idioms, the use of words not altogether familiar, and a confused construction of paragraphs which leaves the reader puzzled as to what exactly is to be extracted from the synthesis of over-crowded items of information. The author himself is a mine of mostly relevant knowledge of his subject, but one longs frequently for more guidance as to what it is all about. The book would be invaluable for reference, provided that other books dealing with related aspects of the topics were also easily available.

Professor Weber seems to be more interested in the sociological aspect of Indian religious teaching and its influence upon the structure and relations of the various classes than in the teaching itself, and although caste is given approval because of its stabilizing influence, attention is diverted more to the divagations caused by its various forms than to any unifying and clarifying idea. One of the problems which Weber deals with is the comparative absence of a steadying ethical tendency in Hindu society, and he attributes this to the fragmentation of the community, with the result that life itself becomes particularistic and the rôle of ethics is little more than the practice of the group. Weber also indicates the difficulty of paying sufficient attention to the requirements of this present world while at the same time subscribing to the doctrine of its fleeting and illusory character. In general the static seems to win the victory. In one passage the author says rather ruthlessly that 'Hinduism is characterized by a dread of the magical evil of innovation'. He introduces useful comparisons with Chinese religious culture, but here again a larger background would be helpful towards estimating the authenticity of his comparisons.

He pays particular attention to Jainism, of which his treatment is excellent, and of Buddhism, both ancient and modern, he gives an elaborate survey, showing its impact on countries far distant from its country of origin. His concluding chapter is an attempt to introduce unity into his very diversified study of Indian religions. It is not, however, very

clear, and on the whole we wonder if it would appeal to an Indian researcher as an adequate general interpretation of Indian religious teaching.

W. S. URQUHART

The importance of the gnostic 'Gospel of Truth' now needs no proof. It is, however, generally and regretfully recognized that though its first publication had many virtues it had also serious defects; it was very expensive, and the English translation was not satisfactory. Dr. Kendrick Grobel in *The Gospel of Truth* (A. and C. Black) has now made available at a reasonable price (16s. net) a much improved translation, together with an introduction and many notes—critical, linguistic, and theological. Those who are in a position to do so will still have to use the Coptic text, but they will be among the most grateful for Dr. Grobel's contribution to a subject of great general interest and importance.

Evangelism for Tomorrow, by Dr. Charles B. Templeton (James Clarke; 7s. 6d. net), deals entirely with the American scene. It is written by an American about America, but it is none the less interesting for that.

The situation is serious. In the atomic age life could be described as 'the predicament which precedes death'. Church membership may be increasing in America, but 'statistical columns reveal a nation increasingly Christian; the news columns reveal a mounting paganism'.

There is to-day an altered situation. There is an altered *home* situation. People tend to be much more nomadic. There is an altered *work* situation. Work bulks much more largely in a home where the woman frequently goes to work, and yet automation has turned men largely into machines. There is an altered *amusement* situation. We live in an age of 'spectatoritis'. There is an altered *education* situation. Education is more widespread than ever before.

There is an alteration in means of communication. Billy Sunday effected more than a million decisions for Christ: William Carey laboured ten years in India without a single convert. Every time Bishop Fulton J. Sheen does a television programme he speaks to an estimated sixteen million people—more than the entire Christian Church spoke to in the whole of the first three centuries!

There has been a fourfold attack on the Church—the attack on the Bible; the attack of atheistic communism; the attack of the authority of the material sciences; and the emergence of psychiatry, outmoding the Christian concepts of man's nature and his moral responsibility.

A new kind of evangelism is needed, an evangelism with an adequate theology, an evangelism which is intellectually respectable, an evangelism not afraid of the right kind of emotion, an evangelism intimately connected with the fellowship, an evangelism in which the laity and the witness of the layman are the spearheads.

This is a valuable and a challenging book. R. L. Stevenson is badly misquoted on p. 4. Dr. Templeton uses Stevenson as an example of the confidence in material things to beget happiness, quoting him as saying: 'The world is so full of a number of things; I'm sure we shall all be as happy as kings'. Stevenson did not say *shall* but *should*—a very different thing.

Father Thomas Ohm belongs to the order of St. Benedict, and his book—*Asia Looks at Western Christianity* (Herder, Freiburg, and Nelson, Edinburgh; 25s. net)—bears the Roman *imprimatur*, but the author is not greatly hampered by particular restrictions and carries out his purpose with understanding. His aim is to enable the Western world, and those within it who profess Christianity, to examine themselves in the light of the criticisms offered by adherents of other faiths, not to overlook the possibility that some of the criticisms may be justified, and—more positively—to ask whether the appeal of Christianity might not be widened by a fuller appreciation of Asian thought. He admits that life is not easy for Christian communities in Asia at the present time. Asians are not so willing to accept the superiority of Christianity as perhaps they were in more passive and less nationalistic days, and are repeatedly ready to show the greater value of Eastern faiths and the shortcomings of the West. Father Ohm's arguments are rather scattered and his style is jerky, and he is more successful in presenting the Asian point of view than in refuting it when he considers that he has discovered sufficient ground for doing so. He is not very original, and many of his contentions have recently been excellently discussed by well-known Indian Christians. But he stresses certain points which very much need to be considered, for example, the appalling lack of interest on the part of Indian Christians in the cultural, philosophical, and religious heritage of India; although there has recently been marked improvement in this respect. It might be remembered more frequently and comfortingly that God has never left Himself without a witness even though the name of Christ has not been sounded with loudness. And in a book of this sort, notwithstanding the beauty and the appeal of many of the greater Indian religious teachers, more might have been made of the contrast between the

negative of Buddhism, for example, and the positive character of Christianity as exemplified by the fundamental position given to faith in the incarnation and resurrection of Jesus Christ. Surely we may reach to a closer affinity with our Asian fellow-searchers after truth in the synthesis between time and eternity, between the past and the actual present which Christianity embodies without any disparagement of what may be learnt from Eastern faiths.

Christmas, by Karl Barth, translated by Bernhard Citron (Oliver and Boyd; 7s. 6d. net), comprises nine Christmas articles written for German Daily Newspapers from the year 1926 to 1933. There is little about them to suggest that they were written for the general public for they are straightforward theological statements. There are occasional impressive sentences as, for example, 'Except we see the Cross of Golgotha, we cannot hear the Gospel at the crib of Bethlehem', or 'Christmas without fear carries with it fear without Christmas', but there are very few of these. An attempt is made, of course, to say something of the meaning of the Incarnation but one cannot say that there is anything especially illuminating. There is Barth's emphasis on the taking by Christ of flesh 'under the sign of the Fall', and, again as would be expected, there is an implicit rejection of a kenosis Christology. Revelation and Concealment are treated in the usual Barthian way, but one looks in vain for a clear and readily intelligible presentation of the Christmas message.

It may be as is claimed, that these articles were a source of strength to Jews as well as Protestants and Catholics in a very difficult period but, without any intended disparagement of the enormous contribution Barth made to the German Church struggle and to his continuing contribution to Christian theology, one is not very hopeful that they will find much of a welcome in the English speaking world at the present time.

Dr. R. P. C. Hanson, who is the Senior Lecturer in Christian Theology in the University of Nottingham, is the author of a small compact volume—*God: Creator, Saviour, Spirit* (S.C.M.; 8s. 6d. net), which contains five concisely written essays on the doctrines of God as Creator, Saviour, Spirit, Holy Trinity, and on the Formation of Dogma. The first four represent in substance addresses which he has been giving over a period of about ten years to a wide variety of audiences, and the fifth is a public lecture given not long ago in the University of Nottingham. All the essays are written in the belief that theology is important

for the ordinary minister and layman. They are incisive, crisply expressed, and suggestive. Basically Scriptural, they show how interesting Christian theology can be and how readily its treasures can be imparted to thoughtful readers. Attention is arrested in the essay on God as Saviour by an introductory discussion of the Biblical doctrine of the Wrath of God which, in Dr. Hanson's opinion, is treated by most preachers and composers of prayers very much as the Victorians treated sex, as something never to be alluded to because it is in an undefined way shameful. 'Wrath', Dr. Hanson contends, 'is the complement of love; it is that necessary alternative which gives God's love its depth and mystery; it is the inevitable disaster brought by their own disobedience upon those who will not accept God's love'. The essay on the Trinity, which is rightly held to be 'the living centre of the Christian religion', will stimulate the mind of any preacher who intends to preach on this doctrine on Trinity Sunday. A welcome note in the treatment of Dogma is the claim that it is impossible to suppress examination and criticism of Christian tradition within the Church. We heartily commend this timely book.

In *Jesus and His Story* Professor Ethelbert Stauffer of Erlangen (S.C.M.; 12s. 6d. net) contests the view that 'the life of Jesus cannot be written'. He maintains, and shows, that Jewish and Roman sources illuminate the evidence of the Gospels at an astonishing number of points, and even claims that we can trace the story of Jesus month by month and for the crisis days hour by hour. The standpoint is conservative to a degree. On the question of miracles he contends that 'the polemics of the rabbis completely assume and admit the brute fact that Jesus worked miracles'. The result of the presentation of the story of Jesus is certainly a portrait, definite, dramatic, and full of fascinating detail, but one may doubt if Professor Stauffer has adequately met the problems raised by literary and historical criticism. He claims that the list of witnesses for what he calls 'Jesus' theophanic sayings', in particular the 'I am' sayings, is sufficiently copious, many-voiced, and unanimous. 'Mark and John', he writes, 'canonical and non-canonical, Christian and anti-Christian items of evidence all agree together here. After all this, there can be no doubt that this theophanic formula goes back to Jesus Himself.' It is to be feared that over-statements of this kind will bring conviction only to those who already accept them. The book, it should be said, is fully documented and scholarly.

Hellenistic Thought in New Testament Times

The Way of Tranquillity

The Epicureans—I.

BY THE REVEREND WILLIAM BARCLAY, D.D., THE UNIVERSITY OF GLASGOW

FROM the popular point of view Epicureanism has always been misunderstood, because no one was ever less an Epicurean in the popular sense of the term than was Epicurus himself. In modern terminology an Epicurean is a person whose aim is to live in luxury, but in point of fact Epicurus himself, and the disciples of his school, were far more criticized for their asceticism and their abstemiousness than for their luxurious living. Wallace has assembled a collection of passages from ancient writers in which Epicureanism is depicted as the most frugal and abstemious and ascetic of creeds.¹

Seneca, who was himself a Stoic and, therefore, a member of a rival school, repeatedly speaks of the abstemiousness of Epicurus and the Epicureans. 'When the stranger comes to the garden on which the words are inscribed, "Friend, here it will be well for you to abide; here pleasure is the highest good", he will find the keeper of that garden a kindly, hospital man, who will set before him a dish of barley porridge and water in plenty, and say, "Have you not been well entertained? These gardens do not whet hunger, but quench it; they do not cause a greater thirst by the very drinks they afford, but soothe it by a remedy which is natural and costs nothing. In pleasure like this I have grown old",' ² Seneca speaks of those who identify pleasure and virtue in the wrong way, using Epicurus as an excuse for lust. 'They do not consider how sober and abstemious the "pleasure" of Epicurus really is.' ³ 'Personally', he says, 'I hold the opinion . . . that the teachings of Epicurus are upright and holy, and, if you consider them closely, austere.' ⁴ Aelian writes: 'Epicurus the Gargettian cried aloud and said, "To whom a little is not enough, nothing is enough. Give me a barley-cake and water, and I am ready to vie even with Zeus in happiness"' ⁵ 'Send me', said Epicurus, 'some preserved cheese that, when I like, I may have a feast.' ⁶

The abstemiousness of Epicurus became even a jest for the comedians. Athenaeus quotes the saying of a character in a play by Batto: 'Your water-drinking makes you useless to the State, whilst by my potations I increase the revenue'.⁷ Clement of Alexandria quotes a saying from a play by Philemon: 'This fellow [Epicurus] is bringing in a new philosophy; he preaches hunger and his disciples follow him. They get but a single roll, a dried fig to relish it, and water to wash it down.'⁸ Juvenal draws the picture of the essential human needs, that which is enough to free us from cold and thirst and hunger, and that, he says, is what the Epicureans enjoy.⁹ Apart from the slanderers and the unfair critics, everyone in the ancient world recognized the simplicity and the austerity of Epicurus and his disciples.

No school was ever so closely attached to its founder as the school of Epicurus was. Wallace points out that of all the ancient schools of philosophy only the Epicureans are called after their founder.¹⁰ The Stoics are not called after Zeno, nor the Cynics after Antisthenes, nor the Cyrenaics after Aristippus, nor the Sceptics after Pyrrho. Only the Epicureans retained as their name the name of their founder. Epicurus was the master rather than the teacher and his followers were a family rather than a school. Philosophy for him was not so much teaching as it was 'an activity which by reasons and reflections procures the happy life'.¹¹ His school was an association of brothers or friends who wish to practise that activity in common.¹²

It was by personal influence that Epicurus did his work. Seneca writes: 'It was not the classroom of Epicurus but living together under the same roof that made great men of Metrodorus, Hermarchus, and Polyænus'.¹³ One of his sayings

⁷ Athenaeus, *Deipnosophistae*, iv, 163.

⁸ Clement of Alexandria, *Stromateis*, ii. 493.

⁹ Juvenal, *Satires*, xiv. 139.

¹⁰ W. Wallace, *Epicureanism*, i.

¹¹ Sextus Empiricus, *Against the Mathematicians*, xi. 169.

¹² Cicero, *De Finibus*, I. xx. 65; L. Robin, *Greek Thought*, 324.

¹³ Seneca, *Moral Letters*, vi. 6

¹ W. Wallace, *Epicureanism*, 48-50.

² Seneca, *Moral Epistles*, xi. 9, 10.

³ Seneca, *On the Happy Life*, xii. 4.

⁴ Seneca, *On the Happy Life*, xiii. 1.

⁵ Aelian, *Varia Historia*, iv. 13.

⁶ Diogenes Laertius, x. 11.

was: 'We ought to select some great and good man and keep him ever before our eyes, so that we may, as it were, live under his eye, and do everything in his sight'.¹ And the real meaning of that saying is contained in the still more succinct saying: 'Do everything as if Epicurus had his eyes upon you'.²

The personal place which Epicurus occupied in the lives and in the hearts of his disciples had certain consequences.

There was less development in Epicurean doctrine than in the doctrine of any other school. There was a body of orthodox teaching, given by Epicurus, which for the Epicureans of all ages was holy writ. The followers of Epicurus were made to commit summaries of the master's teaching to memory, and thus the doctrines of the Epicureans remained all through the history of the school substantially unchanged.³

Further, Epicurus became to his followers little less than a divinity. They had pictures of him in their bedrooms and in their living rooms and on their rings and even on their crockery. In his will Epicurus left instructions that his birthday, the twentieth day of the month Gamelion, was to be observed as a festival throughout the years in memory of himself and of Metrodorus, and that the twentieth day of each month was also to be so observed. For centuries these saints' days, as they might be called, were observed. As late as the third and fourth centuries A.D. the Christian writers Dionysius of Alexandria and Lactantius were attacking Epicureanism as a dangerous rival of the Christian faith.⁴ The Greek for the twentieth day is *eikas*, and so faithfully was that day observed by the disciples of Epicurus throughout the years that sometimes the Epicureans were called *eikadistae*, the twentieth-day men.⁵

Epicurus was born in 341 B.C. in the island of Samos.⁶ In 365 B.C. Timotheos had attacked and subdued Samos which at that time was flirting with the Persians. The dangerous plotters of Samos were exiled and Athenian colonists were brought in to take their place. Since at that time Athens was passing through a trade depression owing to the rise of Rhodes and Byzantium there were many who were very willing to start a new life in Samos and among them was Neocles, the

father of Epicurus. Epicurus was, therefore, by family and descent an Athenian, although he was born in Samos.

Epicurus was unfortunate in his parentage. In Samos his father was reduced to elementary school teaching, in the ancient world 'one of the last shifts of impecuniosity'.⁷ Lucian in one of his dialogues paints the picture of the underworld after death in which fortunes are reversed. 'You would have laughed much more heartily', he says, 'I think, if you had seen our kings and satraps reduced to poverty there, and becoming so poor that they had either to sell kippers or to become elementary school teachers.'⁸ Neocles sank low in the social scale and it is reported that the boy Epicurus had to assist him by mixing the ink for his father's pupils.⁹

His mother's occupation was even worse. She was a kind of spae-wife, a dealer in incantations and spells. Wallace describes her acting 'half as a witch or sorceress, half as a deaconess in a dubious conventicle of low and probably superstitious worshippers'.¹⁰ Again we have a glimpse of the young Epicurus being compelled to go round the houses with his mother and to act as her acolyte, reading the charms and incantations.¹¹

It is related by Apollodorus that Epicurus turned to philosophy at the early age of twelve in disgust at the schoolmasters who could not tell him the meaning of 'chaos' in Hesiod.¹²

As we have seen, Epicurus, though born in Samos, was an Athenian of the deme of Gargettos, and so when he was eighteen he returned to Athens to enroll as an *ephebos*, and to perform his year of national service.¹³ By the time that Epicurus had completed his year of national service his family had moved to the mainland of Asia Minor to Colophon or Teos. The next time Epicurus emerges into sight we find him at the age of thirty teaching philosophy in Mitylene.¹⁴ From there he moved on to Lampsacus on the Dardanelles. Lampsacus left so deep a mark upon him that Strabo says that you might actually call him a native of Lampsacus.¹⁵ It was there that he first met Metrodorus, his closest friend until death parted them, Polyaeus, and Idomeneus, to whom he wrote his last letter. It was in 307 B.C. that

⁷ W. Wallace, *Epicureanism*, 24.

⁸ Lucian, *Menippus*, 17.

⁹ Diogenes Laertius, x. 4; Athenaeus, *Deipnosophistae*, xiii, 588 D.

¹⁰ W. Wallace, *Epicureanism*, 24, 25.

¹¹ Diogenes Laertius, x. 4.

¹² Diogenes Laertius, x. 2, 14; Sextus Empiricus, *Against the Mathematicians*, x. 18.

¹³ Diogenes Laertius, x. 1.

¹⁴ Diogenes Laertius, x. 1.

¹⁵ Strabo, XIII. i. 19.

¹ Seneca, *Moral Letters*, xi. 8.

² Seneca, *Moral Letters*, xxv. 5.

³ Diogenes Laertius, x. 12; Cicero, *De Finibus*, II. vii. 20.

⁴ L. Robin, *Greek Thought*, 325.

⁵ Cicero, *De Finibus*, II. xxxi. 101; Diogenes Laertius, x. 18; Pliny, *Natural History*, xxxv. 5; Plutarch, *The Impossibility of Living Happily as an Epicurean*, 4. 8; Athenaeus, *Deipnosophistae*, 298 D.

⁶ Diogenes Laertius, x. 1, 14.

Epicurus finally arrived in Athens. There in Melite, in the high ground between the Acropolis and the Peiraeus, he bought for eighty minae (£400) the house with the famous garden where he was to teach for the next thirty-six years, more as the father of a family than the head of a school.¹ There he lived in quietness and in tranquillity and in intimate fellowship with his school.

He was never physically strong. Suidas tells that as a boy he was so weak that he had to be lifted from his chair, that he was so dim-sighted that he could not look either at the sun or the fire, that his skin was so tender that he could bear no more than a linen tunic upon it.² He died in 270 B.C. after suffering agonies from a stone in the bladder with never a word of complaint and in perfect tranquillity. His last letter was to his friend Idomeneus, and it is still gentle, still happy, still uncomplaining and still thinking of others rather than himself: 'On this truly happy day of my life, as I am at the point of death, I write this to you. The diseases in my bladder and stomach are pursuing their course, lacking nothing of their natural severity; but against all this is the joy in my heart when I remember my conversations with you. Do you, as I might expect from your devotion from boyhood to me and to philosophy, take good care of the children of Metrodorus.'³

In his will he left the house and garden to his school with Hermarchus as President 'to preserve to the best of their power the common life in the garden in whatever way is best'. He left instructions to care for the son of Polyaenus; he arranged that a husband should be found and a dowry supplied for Danae, the daughter of Metrodorus. Arrangements were made to care for those who had been long with him 'so that none of those members of the school who have rendered service to me in private life, or who have shown kindness to me in any way, and have chosen to grow old with me in the school, should, as far as my means go, lack the necessities of life'. He gave freedom to his slaves Mys, Nicias, Lycon and Phaedrium.⁴

Before we go on to examine the teaching of Epicurus in detail, it will be better, if we distinguish certain characteristics of outlook which decide the whole tone and atmosphere of his work.

For him philosophy had only one aim, to liberate man from fear, to free man from everything in himself, in Nature and in the world to which he might be enslaved, and to lead him to ἀραξία,

to tranquillity and calm. For Epicurus happiness is the end of all teaching, all study and all life, and anything which did not contribute to that end was unnecessary and superfluous. 'Philosophy', he said, 'is an activity helping us to happiness by means of speech and thought.'⁵ 'Vain is the word of a philosopher', he says, 'which does not heal any suffering of man.' Just as there is no profit in medicine which does not heal the body, so there is no profit in philosophy which does not heal the mind and soul.⁶ The causes of all unhappiness are fear and unbridled desire,⁷ and it is the love of true philosophy which ends all troublesome desire.⁸ A man is never too old and never too young to study philosophy, for it is never too late and never too early to learn happiness.⁹

Epicurus' insistence that the end and aim of philosophy is the tranquil happiness of the student made him more contemptuous of ordinary learning and culture than any other philosopher has ever been. Cicero tells how Epicurus regarded nothing as learning unless it was such as to contribute to the discipline of the happy life. Poetry has no solid usefulness in it, and offers only a puerile delight.¹⁰ Music has no moral importance. Mathematics never made anyone any happier.¹¹ The knowledge of the astronomers is servile and artificial.¹² Rhetoric, says Philodemus, does nothing but enable a man to seize the advantage of the moment, and, therefore, actually prevents him ever becoming a statesman.¹³ Epicurus had no use for technical logic and dialectic. Cicero said that as far as technical knowledge went Epicurus was *inermis et nudus*, unarmed and naked.¹⁴ To Epicurus everything that could be called culture was no more than a waste of time. 'Blest youth', he writes to Pythocles, 'set sail

⁵ Sextus Empiricus, *Against the Mathematicians*, xi. 169.

⁶ *Fragments*, 54. We always cite the fragments of Epicurus from Cyril Bailey, *Epicurus, The Extant Remains*. Bailey numbers the fragments from the Vatican Collection, *Epicurus' Exhortation*, in Roman numerals, and he numbers the fragments described as 'Remains assigned to certain books' in ordinary numerals. The fragments will, therefore, always be thus cited.

⁷ *Fragment*, 74.

⁸ *Fragment*, 66.

⁹ Diogenes Laertius, x. 122.

¹⁰ Cicero, *De Finibus*, I. xxi. 71.

¹¹ Sextus Empiricus, *Against the Mathematicians*, i. 1.

¹² Diogenes Laertius, x. 93.

¹³ Quoted E. Zeller, *Stoics, Epicureans and Sceptics*, 422.

¹⁴ Cicero, *De Finibus*, I. vii. 22; Diogenes Laertius, x. 31.

¹ Diogenes Laertius, x. 10.

² Diogenes Laertius, x. 7; Aelian, *Fragments*, 39; Plutarch, *The Impossibility of Living Happily as an Epicurean*, 1097 E.

³ Diogenes Laertius, x. 23.

⁴ Diogenes Laertius, x. 17-21.

in your bark and flee from all culture.' ¹ 'I congratulate you'. he writes to Apelles, 'in that you have approached philosophy free from all contamination, that is to say, quite untaught.' ² Metrodorus said that no one need worry if he had never read a word of Homer and did not know whether Hector was a Trojan or a Greek. ³ 'Shall we', says Plutarch, 'force youth to put to sea in the Epicurean boat, and to avoid poetry and steer clear of it?' ⁴ If a man can read and write and knows the elementary principles of grammar, that is quite sufficient. ⁵ Few philosophers have ever despised culture and learning as Epicurus despised them.

The one kind of study in which Epicurus was willing to engage was the study of Nature. By that study he held that the true causes of things may be discovered. When these true causes are discovered, it is possible to see that the gods have nothing to do with anything that ever happens, that everything happens by natural causes, and so men are freed from what Epicurus regarded as the ruinous and superstitious fear of divine action in the world. Epicurus was willing to study Nature in order to banish God from the world and to substitute natural causes. ⁶

Epicurus himself was entirely self-educated, or so he claimed. It was in fact a charge often made against him that he was very inadequately educated. ⁷ This fact had two effects on him.

First, he was quite determined to acknowledge a debt to no man. Cicero says that Epicurus boasted that he never had a teacher, ⁸ and says that he was afraid to seem to have learned anything from anyone. It is in fact true that one of the very few distasteful characteristics of Epicurus is his series of violent and discourteous and slanderous attacks on other philosophers, in his eagerness to show that he never learned anything from anyone. He called Nausiphanes, who indeed was his teacher, a jelly-fish, an illiterate, a fraud and a trollop; he called Plato 'the golden boy,' and

¹ *Fragment*, 33; Diogenes Laertius, x. 6; Plutarch, *The Impossibility of Living Happily as an Epicurean*, 12. 1.

² *Fragment*, 24; Plutarch, *The Impossibility of Living Happily as an Epicurean*, 12. 1; Athenaeus, *Deipnosophistae*, xiii, 588 C.

³ Plutarch, *The Impossibility of Living Happily as an Epicurean*, 12.

⁴ Plutarch, *How to Study Poetry*, 15 D.

⁵ Sextus Empiricus, *Against the Mathematicians*, i. 49.

⁶ Diogenes Laertius, x. 82, 112; Cicero, *De Finibus*, IV. v. 11; Lucretius, *On the Nature of Things*, i. 62, iii. 14, vi. 9; Plutarch, *The Impossibility of Living Happily as an Epicurean*, 8.

⁷ Sextus Empiricus, *Against the Mathematicians*, i. 1; Cicero, *De Finibus*, I. vii. 26; Athenaeus, *Deipnosophistae*, xiii, 588 A.

⁸ Cicero, *De Natura Deorum*, I. xxvi. 72, 73; Diogenes Laertius, x. 13.

the Platonists the toadies of Dionysius; he said that Aristotle was a profligate who squandered his patrimony and then took to soldiering and selling drugs; he called Protagoras a pack-carrier and a village school-master; he called Heraclitus a muddler; and nicknamed Democritus Lerocritus which means the nonsense-monger; he called the Cynics the foes of Greece, and Pyrrho an ignorant boor. ⁹ His savage discourtesy to other teachers is a blot on his otherwise gentle character.

Second, that he himself was no pedant, made him entirely sympathetic to the common man. Again and again he insists that the philosopher must avoid technical terminology and must speak in a language which can be understood by all. ¹⁰ He was intensely interested in communicating his teachings to the common man. He was a voluminous writer, 'eclipsing all before him', and leaving no fewer than three hundred works. ¹¹ But he reduced them to a compass in which the ordinary man could assimilate them in three letters. The Letter to Herodotus is a comprehensive summary of his teaching, an epitome for those who have neither the time nor the ability to read the longer works. ¹² The Letter to Pythocles deals with astronomy, the movement of the celestial bodies, and natural phenomena in such a way as to show that the gods have nothing to do with anything that happens. ¹³ The Letter to Menoeceus gives an outline of his ethical teaching and a description of the way in which the wise man ought to live. ¹⁴ If even these letters were too much, there is a distillation of the teaching of Epicurus in forty *Kúriai Doxai*, Sovereign Maxims or Principles, which could be easily committed to memory. It was precisely because of this that the Epicurean doctrines had their unchanging quality. ¹⁵

Epicurus was no philosophers' philosopher; he was the teacher of the common man; and in the garden the wisest and the simplest met together in fellowship. 'The society is open to anyone who wishes to find his salvation in the new faith, without distinction of culture. . . . The names of Leontion and Hedeia tell us that courtesans went there for peace of heart, and found it.' ¹⁶

⁹ Diogenes Laertius, x. 8; Cicero, *De Natura Deorum*, I. xxvi. 72, 73; xxxiii. 93; Sextus Empiricus, *Against the Mathematicians*, i. 2; Plutarch, *The Impossibility of Living Happily as an Epicurean*, 18.

¹⁰ Diogenes Laertius, x. 13, 14, 31, 37, 73, 82, 152; Lucretius, *De Rerum Natura*, iii. 931 ff.

¹¹ Diogenes Laertius, x. 29.

¹² Diogenes Laertius, x. 35-83.

¹³ Diogenes Laertius, x. 84-116.

¹⁴ Diogenes Laertius, x. 122-135.

¹⁵ The Sovereign Maxims are in Diogenes Laertius, x. 139-154. For the unchanging doctrines cf. Seneca, *Moral Letters*, xxxiii. 4; Numenius in Eusebius, *The Preparation for the Gospel*, xiv. 5. 3.

¹⁶ L. Robin, *Greek Thought*, 324.

In the Study

Virginibus Puerisque

Altar in the Hen-House

A Talk for Christmas

BY H. F. MATHEWS, M.A., PH.D.,
KIDDERMINSTER

'... a manger; because there was no room for them in the inn.'—Lk 2⁷.

GEOFFREY was a grand lad at school, honest as the day and with a heart of gold. He and I became great friends. But that was ten years ago. So you can imagine the delight with which I received a letter from him the other day. 'I see that you are coming to preach at —', he wrote. 'Anne and I have recently started a poultry farm only a mile or two away, so you must come and see us.'

So one Saturday afternoon I found myself asking in the village for the way to the poultry farm. I wondered what sort of a place it would be. I imagined fields with high wire netting and birds white and brown, strutting about all over the place. But the farm turned out to be quite different. It had been a series of army huts. One of them Geoffrey and his wife had cleverly turned into a lovely bungalow, and there they lived. In the others they were rearing birds—thousands of them. There were special heating units to keep the chicks warm, marvellous systems for feeding and ensuring that each bird got just the right amount of this and that. Every building had some new surprise, for each housed birds at a different stage of growth. It was a giant hen-hotel.

'And what used this place to be?' I asked. Geoffrey told me that, during the sad days of the war it had been a prisoner-of-war camp where Polish soldiers had lived and waited for their freedom. 'Come into this hut', he said. In that rough hut those homesick men had built an altar, and on the wall above and around it they had painted beautiful pictures. Right in the centre was a glorious picture of Christ, risen and strong to help. On one side (for the men from Poland would have been Roman Catholics) they had painted Mary, the Mother of the Lord, in all her peasant beauty. Below her on the left was the wire of the prison camp and the men in their drab uniforms were holding out their hands to her for help; whilst on the right were figures, men and women and children of Poland—their families and friends, I expect. It was exquisitely beautiful—a

parable-picture of men and women imploring help from the Christ through the lovely Mother who bore Him in a stable.

And it seemed so right, somehow, that the chicks and hens should now be clucking away only a few yards distant. I needed little reminding that when Jesus first came to men there was straw about, just as there was now, and that the cows and asses were His first companions when there was 'no room... in the inn'. And it did not take much imagination to exchange the poultry farmer for the shepherds from the hills above Bethlehem.

What a wonderful surprise God prepared for men! They were all expecting a King in a palace, but God gave us a Babe in a manger. No wonder the religious leaders of His day never found Him. They had missed the way. I never thought to find an altar in a hen-house, but it is there.

Here are some wonderful verses which G. K. Chesterton wrote:

Step softly, under snow or rain,
To find the place where men can pray;
The way is all so very plain,
That we may lose the way.

Go humbly; humble are the skies,
And low and large and *fierce* the Star;
So very *near* the Manger lies,
That we may travel far.

And, as you read them over again to yourself, think how meaningful are the two words the printer has set in italics. Hallelujah! Christ has come!

God Keeps a Promise

BY PROFESSOR JOHN K. S. REID, D.D., LEEDS

'Now the birth of Jesus Christ was on this wise.'—Mt 1⁸.

More than thirty years ago a boy was an organ blower at the Parish Church in a town not far from where I live called Birstall. During a long Good Friday Service he started to carve his name in the loft and quite forgot about his duties. (He had to pump the air by which the organ worked—for it was before the electrically-powered organ became so common). The time came for more hymns—but there was no organ because no wind was being pumped. The organist in great haste came into the loft and, as the boy was later to

record, 'gave me a sharp crack on the ear, and told me to get on with my job'. Not only that—he also confiscated the penknife.

Thirty years passed; and the fifteen-year-old boy became Mayor of the near-by town of Batley. And now the Vicar of Birstall has invited him to complete the carving of his name so rudely interrupted a long time ago. Moreover, he has been offered 'all facilities and a sharp penknife' to finish off the job.

Why do I tell you this story? Not, indeed, to encourage you to imitate the boy in the story—then I should get into great trouble with the office-bearers of your church. Rather for this reason. There was a man who wrote down words that came from God. He was called Isaiah, and he wrote: 'there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots'. A long time passed—much longer than thirty years; more like seven hundred. Then the words God had caused to be written earlier were completed. As the Fourth Gospel says: 'the Word was made flesh, and dwelt among us'. In answer to the prophecy recorded long ago, Jesus Christ was born. The earlier writing was unfinished; but it is completed by the coming of Jesus Christ.

Promise; and then a long gap of many years; and then fulfilment of the promise. The New Testament follows the Old Testament like that; and 'the birth of Jesus was on this wise'. Thanks be to God!

From Sunny Spain

By RITA F. SNOWDEN, AUCKLAND, NEW ZEALAND

Once, only a few in sunny Spain knew so much as the name of the young singer with the golden voice, Victoria de los Angeles. Now everybody knows her name and millions of us have heard her sing. 'How did it all begin?' people ask. And they are told the story of the little girl who disturbed the students at their lessons. She didn't mean to; she couldn't help it.

She lived with her father and mother in the fine city of Barcelona. Her father was the caretaker of the great university. His work was to keep the windows clean to let in the sun, the floors swept, and the courtyards and gardens tidy. He was happy in his work, but his happiness never found its way into song. He was all the more surprised when his little girl, as soon as she could babble, burst into childish song, and kept on singing.

As the students sat listening to their lectures they could hear her singing. And sometimes, when their work was dull, they forgot to listen to

what their lecturers were telling them, and listened only to the little singer below. The students were happy enough, but the lecturers didn't like it. Something would have to be done about it, they said. And the thing they did was a very nice thing—they gathered enough money to send the little singer to the great school of singing, called the Conservatory. She loved that.

As the days went by, her voice became ever more beautiful. Sometimes in the school of singing she sang by herself; sometimes she sang with others in the choir. One day, when the choir was to sing, those who were to sing with her shared a little secret. They said—whispering to each other—'Let us agree to begin; and when the song is well started, let us all suddenly stop'. The moment came for them to begin, and they sang together, full, rich, sweet and beautiful. Then, at a certain place, they suddenly stopped. But that didn't mean the end of the song. Not at all. For one voice went on singing, just the same. And those who had planned it were delighted with their little trick.

What would happen to your youth choir if everybody else suddenly stopped—would you be found doing your best? And what would happen in your youth club if everybody else stopped away one night—would you still be there? What would happen in your church, your school, your town, if everybody suddenly left off being Christian—could you still be counted on?

It was this that Paul had in mind when he wrote to his Christian friends in the first century, 'Be ye stedfast, unmoveable, *always*' (1 Co 15⁵⁸).

And 'always' is—always!

The Christian Year

CHRISTMAS DAY

The Shepherds and the Baby

By THE REVEREND PRINCIPAL GEORGE JOHNSTON,
PH.D., D.D., UNITED THEOLOGICAL COLLEGE,
MONTREAL

'And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. . . . And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.'—Lk 2^{18, 20}.

1. The gift of a baby always brings great happiness to a home. But when there are new babies in the last month or two before Christmas, there is a very special kind of joy, praise, and thankfulness. For Christmas itself is about a baby; Christmas is about THE baby, and for that reason

Christian people come to church with songs of praise, and hearts full of thankfulness. They are doing to-day what our text says the shepherds did in Bethlehem long, long ago.

Now this may seem a pretty simple sort of thing to be doing, and apparently it comes quite natural to a great many people in Montreal and elsewhere. The shops are bright and gay. Children have parties. Soldiers, sailors and airmen seek out orphans and arrange big celebrations for them, so that no child may be lonely or sad at this happy season. And in the armed Services at Christmas time the officers serve the men, to show that goodwill in the spirit of Jesus breaks down distinctions of rank. Why, there is so much good cheer around that it spills over! It is a time when old Scrooge must surely discover how much nicer it is to love his neighbours, a time for a father to write to the newspapers in the hope that his prodigal son will read his words and come home again.

But is it really so simple?

2. Since the fuss is over a baby, suppose we inquire what a baby is, where it comes from, how it grows, and what is to become of it?

I can imagine some of the younger girls telling me that a baby is a living doll! And so it is, in one sense. But some of the older folk in this world—they might be politicians, they might be psychologists—give us the impression sometimes that they consider a baby to be a machine that kicks and squeals and breathes. It is a few stages more wonderful than the best that the I.B.M. can produce, yet essentially not far removed from a thinking machine. If we were to listen to some scientists, we should hear that a baby is a peculiar kind of animal: peculiar, but still, an animal. It is dependent on receiving just the right amount of myelin if it is to mature at the proper time mentally and emotionally. At six in the morning a weary father or an exhausted mother might cry out that a baby is just a bundle of appetites and demands, with no consideration for anyone but himself!

What is a baby? This question, clearly, is not one to which there is a simple answer, though it is a most important one. For men and women behave towards the children of the world according as they believe that a baby is a doll or a machine or an animal or a new person in the making. If they really appreciated the fact that life is a gift we receive, that we are responsible to the Creator of life: then they would take care of children. No one would have to run special campaigns in order to arrange for retarded little children who cannot go into the ordinary schools. All the babies and youngsters would be loved and taught. Parents and older people would seek out every

opportunity to enable children to grow into really mature persons, if they knew that life is a wonderful gift and we are all duty-bound. It is our answer to the question, What is a baby? that determines much of our political policies.

Babies should speak to us of human helplessness and of the necessity to care for another. Babies will become men and women (naturally, in the providence of God), but their future life depends largely on what others provide for them in this and other lands.

Let us be clear, therefore, that every baby is a child, a man's child, a woman's child, and also the Creator's child.

And this must have been true of the Babe of Bethlehem.

3. Of course we would not make all the Christmas fuss over one who was a baby exactly like every other baby. We do it, because we believe that Jesus was God's very special gift to Mary and Joseph. And the reason why He came is also out of the ordinary in a sense, but at the same time it is the most familiar reality of human life.

The fact is that men forget that we are all bound together in one great bundle, and all have to answer to our Creator for this life He has made possible. So to-day we find that babies are born in the refugee camps of Greece and Kowloon and Palestine, homeless because there is no room for them in the inns of wealthy lands. We know that babies are killed in warfare, as Ai-weh-deh (the 'Small Woman') saw them killed in Shansi by the Japanese, and as soldiers saw them killed in France in 1940. Every baby is born into a world of trouble and fear, darkness and sin.

Christians believe that the Christmas Baby was given just because there is so much darkness in the world: He came to bring *light*; so much sin: He came to bring *pardon*; so much ignorance: He came as the *Word of Truth*. He was given so that men might learn to care. God sent this Child, His own Son, into the world in order that He might grow up in it and learn how to save it. Jesus is God's gift of a Saviour. By loving Him, who lived to walk one day to a Cross, we can learn to love each other. By remembering His gracious concern for the sinful and the troubled, by recalling what manner of man He proved to be, and how He died for others, we and all men may receive new wisdom and new power for our own life. If we do, there will be joy in our homes, peace in the nations, and thankfulness in every heart.

4. Long ago in England companies of people in towns and villages used to produce plays that told the story of Jesus and what He means to His friends. Many of them were what we call 'nativity plays'. They told the wondrous tale of His lowly birth. In one of these plays at

Chester, the shepherds came to see the Baby, bringing to Him their gifts. One brought a bell, the kind of bell that called the sheep home; one brought a porridge bowl with its horn spoon tied on by string, for shepherds have to eat on the moors and hills; and another brought his reed pipe, the pipe that would while away the hours of loneliness with happy tunes. They were simple things that they used in their daily work.

Now, we cannot see the Christ Child, God's wonderful gift, as the shepherds did; yet Christmas is itself a sort of visit to Bethlehem, a kind of seeing. And we want to present our gifts too. What shall we give Him? Perhaps we can follow the example of the English players, who teach us that it is best to bring what we use in our homes and at our daily work. For it may be then that Jesus will inspire us to work and live day by day like Himself, as the true children of God. Nothing, I fancy, would please Him more, and if this were to happen all over the world, babies would find new homes, children would be cared for, refugees would be welcomed to the rich lands, and the people who live in darkness or poverty or fear would see stars shining in the sky. People would discover how to live in peace.

So let us come to-day to see the baby who is 'Emmanuel', God with us. Let us give to Him ourselves, our toys, and our work things, our duties and our hopes, indeed everything that is ours. And then we can return home like the shepherds, praising and glorifying God for all that we have seen and heard.

SUNDAY AFTER CHRISTMAS

A Sermon for the New Year

BY THE REVEREND R. LEONARD SMALL,
O.B.E., D.D., EDINBURGH

'I will add unto thy days.'—2 K 20⁶.

This is the story of a man who was warned out, told to set his house in order, for he must die. He prayed earnestly that he might be given another chance, and God granted his prayer, and gave to Hezekiah an extra fifteen years. He did in fact live out these extra years, making the most and best of the life thus given back to him, and adding to the service for his people by which he is remembered. The guarantee he sought and was allowed, as surety for the validity of this promised 'extra'—the sun's shadow turning back on the dial—may well savour of legend, but the story itself is fascinating, for it takes us right to the heart of a situation which constantly concerns us all, and

may help to shed new light on our task of facing the New Year.

Here is something that happens frequently, and in a deep and true sense happens to us all—is happening now, as we pass this milestone, this check-point in time. Think, first, of some of the more striking and dramatic ways in which the story is repeated. A little child is desperately ill, her life hanging on the proverbial thread. Slowly she recovers and comes back to normal life, with the happy future of any normal child. A gay and laughing teen-ager is suddenly stricken with polio, wonderfully survives, gallantly fights back, till she can dance and play again, but with a new, deep note in her gaiety and laughter. A business man is found unconscious outside the meeting from which he hurried to catch a train. Someone has the sense to leave him lying, recognizing the signs of a coronary thrombosis, till skilled attention can arrive, the critical period when life hangs in the balance is safely passed, the great day comes when he can play nine holes of golf, the still greater day when he gets back to business, part-time at least. In every one of these cases, each drawn from life, this element of an extra to be accepted with wonder and gratitude is present. But this truth, in such cases so obvious, has a much wider and more general application. The ordinary normal life most of us can and do take for granted has this element through and through. No one can visit, say, a home for spastics, perhaps most of all any hospital for mental and nervous diseases, without saying, very humbly and gratefully: 'There, but for the grace of God . . .'. Every morning we wake to a new day God is saying: 'I will add unto thy days'. Every day, not least every New Year's Day as it comes, is God's gift, and none of it is to be taken for granted. It is tempting to think at such a time of another year gone, and one less, in the nature of things, to come. Surely it should also be faced with wonder that never altogether fades, and with humble gratitude.

In that situation it is surely important to take life seriously, to value it highly, and to hold it in reverent and careful hands. Hezekiah recovers, he gets back to grips with the tasks of kingship and asks himself, quite rightly and properly: 'God has given this back to me. What am I to do with it?' One of the worst failures in life is the refusal to take life seriously. That is not to say that we should be glum and morbid, like Mrs. Bindle in the novel of a generation ago: 'Only religious enough to be miserable'. New Year is a time not only for solemn and serious heart-searching and stock-taking—it is a good time to learn again from Christ the art of making the most and the best of this wonderful world in which God has set us to live. Some of us in our childhood

used to sing, blithely and unrealizing, a hymn, now mercifully outdated and discarded, in which we declared—

Earth is a desert drear,
Heaven is my home.

On the lips of a child of ten that was sheer nonsense, if not near blasphemy. It is a poor stewardship of the manifold mercies of God not to make the most and the best of life. On a recent B.B.C. Brains Trust programme Miss Margaret Lane spoke her mind refreshingly against the all too common background of brains without belief and agnostic non-commitment. She declared roundly that she found nothing so boring as the attitude of so many of her fellow-women who refused to take their homes, their jobs, their tasks, their abilities, their own souls seriously. In its extreme forms this attitude regards life as 'a jest, and a jeer, and a jug of gin', it produces the cult of the 'beatniks' whose only creed is to believe in nothing and in no one, least of all yourself. But its influence is very widespread, and it ushers in, at this time, for multitudes of people another year of a life that has no real meaning or value, no real zest. Surely, very high up in any list of good resolutions for a Christian must be this: 'Instead of just taking life for granted day by day I will ask what I am doing with this precious gift'. Hezekiah goes forward to make actual his dream of giving his city a new and reliable water supply, with a tunnel and a pool which are still to be seen and marvelled at. New Year is a time for us all to take life both more seriously and more gladly, and to ask: 'What am I doing with this chance, this wonderful, challenging chance God has given me?'.

New Year is also a challenge to us all to set our fleeting days on earth against the background of eternity. It is here that we have a point of view gloriously different from Hezekiah's, challenging and thought-provoking though we have found that to be. He was granted an extra fifteen years but he could look for nothing more beyond. We who know the difference Christ has made, can thank God, as we stand on the threshold of another year, that He has given us 'all this, and heaven too'. That makes a quite wonderful difference. If we really believed that this little life is everything, that there is nothing more beyond, that—

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,

then we are irresistibly driven to complete the quotation, for the final verdict on this human life is exactly this—

it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

Life would lose its meaning, were this the final truth, and the natural philosophy would be 'let us eat, drink and be merry, for to-morrow we die'. Yet it is curious how seldom, and for how short a time this satisfies any thinking person. We are nagged, still, by the irrepressible instinct to go on acting as if it mattered. If we turn back to the passage from which the text is taken we find that Hezekiah was warned of the coming Captivity and his attitude was 'What does it matter, so long as it happens after we are gone—after us the deluge'. Yet he went on with his aqueduct. His practice denied his theory, and he lived out that principle without which life loses meaning—some day others are going to be the better for what I am doing now. That attitude alone can lift the littleness of life into the glory of God's eternal purpose. Let another dramatic instance drawn from life make this point clear. A couple of years ago, a minister and his wife in New Zealand were told that their son, aged sixteen, and a boy of great promise, was suffering from a disease which meant inevitably that he could not live more than six months. What an agonizing dilemma. What were they to do? Keep it to themselves, or share it with him, and with Christ, in the strength of the faith in which that lad had been reared from the beginning? They shared it, gloriously. Right up to the end, almost, that boy lived as normal a life as could be. He worked for, and passed the examinations that would admit him to the University he could never attend. He worked for and gained the highest award available in the Scout Movement on which he was so keen. All of this, knowing so clearly there 'was no future in it'. Yet he took it in this way, making the most of so short a life to the last moment, believing victoriously that God had given him 'all this and heaven too'. What are we doing, as we face another New Year? Filling in time, or preparing for eternity? God hath said: 'I will add unto thy days'.

FIRST SUNDAY AFTER EPIPHANY

The Necessity of Winter

BY THE REVEREND H. A. HAMILTON, B.A.,
BRIGHTON

'Thou hast made summer and winter.'—Ps 74¹⁷.

We are seldom prepared for Winter. Once again it has taken us sharply by surprise and threatened our domestic comfort. It has tested the circulation of water in the pipes and of blood in the veins; both have often been found wanting. Few of us but have had some casualty in our pipes

or in our chests or even on our feet. For the most part we do not take kindly in our urban life to the stern demands of Winter.

Nature's Rhythm. To Nature, Winter is both an adornment and a necessity. Indeed to all true growth a time of winter is a necessary part of the cycle of living. It is a time of enforced withdrawal from active life for plants and trees and hibernating animals. The pulse ebbs (the heart of a tortoise beats in Winter but four times a minute!). There is food enough to preserve life and a will to live which has been better called 'a refusal to die', out of which comes the chance of renewal.

This rhythmic cycle has been recognised in all ages and places as the law of Nature's being. It has been celebrated in myths which have guarded man's belief in this pattern of withdrawal and return; this journey through death into life. The story of Persephone and the worship of Osiris are names which everyone knows.

As men have come to admit the beneficence of Winter in the natural order, so they have come to recognize its place in history too. One of the major themes of Toynbee's *Outline of History* is that there has been an unerring cyclic rhythm in the civilizations of the world which illustrates this pattern of withdrawal and return. He sees it as clearly in the life of nations as of individual men.

The Seasons of the Soul. In the soul's life it is no less. There is no mechanical steady progress either in the mind's grasp of ideas or the personal practice of goodness. In the life of Christian communities and even of Christian families there is this same ebb and flow. In all growing there is winter no less than spring. No process of growth indeed can be free from this and remain healthy. Certainly not our growing unto God. There are times when the sap of life ebbs as there are times when it flows; seasons when doubt chills, as when faith burgeons. The frost is as cleansing as the Spring sun is renewing. There can be few folk who do not sometimes find their loyalties burning low, their faith less sure, and even their friendships less lively. If this is recognized as a seasonal change, it may well be the prelude for renewal in love as in life. 'There, everlasting Spring may abide'; there, to the eyes of John Donne 'It is always autumn and the time of gathering fruit'; but here, there is no escape from the turn of the seasons neither in body nor in spirit. It is necessary for us to be docile to God's rhythm, accepting Winter because it has a possibility of Spring in it, and eagerly waiting for the signs of its coming. The spring will not be 'far behind'.

The Sudden Frost. There are times, however, when Winter comes suddenly to the soul, as it

comes to our homes. The sharpness of pain or the chill of disappointment; the keen edge of doubt or the desolation of grief; these are times when we feel the knife in the wind, the unyielding pressure of the frost, and the ice enters the marrow of our bones. The saints have always known such times. One has spoken of 'the dark night of the soul'. It does not, alas, take some long to be affected; one night of hard frost is enough. One never ceases to be astonished that some can so quickly lose their trust in man or their faith in God. One failure, one thrust of ill-fortune, one unanswered question, and love for man or for God is nipped and dies.

Those who know the rhythm, however, though they are sometimes surprised when the moment comes, are never defeated by the onset of Winter. They learn, as all of us may learn, from the habits of Nature. In such a season it is good to close the mind around some proved simplicity and to feed on a little harboured store of truth. We can turn in upon the core of our being and hold fast—even blindly—to the things we can never deny. So, when the circle of pain seems to be closing us in, we close our minds around the invincible will to live. Inside the numbness of grief is the unquenchable hope that life is indestructible; at the centre of nagging doubt we keep plucking the last string of hope. To all such refusal to die there comes the Spring and to all such darkness there comes the light.

The New Life Begins in Winter. Meanwhile the very agencies which, keen-edged, have driven us to withdrawal, are doing another work outside us. The frost, which sends life into hiding, is renewing the earth in which all things grow; it is breaking up its hardness and refreshing it; even, by its power in rocky places, making new soil. Out of such a frost-bitten earth comes the chance of new life. A better season of growth will always follow a hard winter; for there the new soil is, ready to respond and give the plant, when it comes as the Spring sun warms it, a refreshed environment.

How often men have found this as they emerge from a winter withdrawal. How fresh become familiar places and how new is our joy in our friends. Neither is faith so likely to break into song as when it is given back to one who has not lost hope in doubt. So God sends His Winter that there may be never failing Spring.

Of this rhythm Jesus Christ is the supreme statement. Men can call Him the Dayspring, the Spring of the Day, only because He passed through a winter colder, darker, and more bitter, than man has ever known. More than all He has shown us that out of death comes life, out of darkness light, and out of Winter the eternal Spring.

It is around Him the mind must close ; on His proved assurance that the soul may feed. He is the proper 'Man for all seasons' ; indeed every changing season of the soul's life reveals new and inexhaustible aspects of His being. There is no change, in age or in fortune the Christian need fear.

What, fear change
From Thee who art ever the same !

A whole He planned. He who made Summer,
made Winter, too.

SECOND SUNDAY AFTER EPIPHANY

Plain Lessons in Prayer

BY THE VERY REVEREND GEORGE JOHNSTONE
JEFFREY, D.D., GLASGOW

'Ask, and it shall be given you.'—Lk 11⁹.

On the surface these words are not arresting. They seem, merely to express the truism that God answers prayer. But look a little deeper and these words become alarming, and mean—*Take care what you pray for. You may get what you want !* and that could be disastrous. Most of us can recall some tragi-comedy of childhood when we had our fill of some delicious sweetmeat. The aftermath taught us what Shakespeare meant when he said of honey—

whereof a little
More than a little is by much too much.

In plain words—'Enough is as good as a feast'.

But there is no comedy in this aspect of the text. No words could be more grim than these, 'He gave them their request ; but sent leanness into their soul'. Moffatt translates it—'he let them have what they desired, then—made them loathe it'. The allusion is well known. The children of Israel are on iron rations as they pass through the wilderness. They are sustained by the mysterious manna of which if they tried to hoard more than the day's portion, it rotted on their hands. The poorer spirits among them (Moffatt calls them the 'riff-raff') became loud in their protests. 'Give us back the fish and the fowl and the onions and the garlic which were our daily fare in Egypt. We are heart-sick of this manna.' They preferred rich feeding—and slavery—to plain fare and freedom. Pestered by their importunity God gave in. 'He let them have what they desired, then—made them loathe it.'

Here is our first plain lesson on prayer. Many sermons have been preached on the tragedy of *unanswered* prayer. Many *could* be preached on the tragedy of answered prayer. Over a hundred years ago, a poor unwanted boy was being educated—and brutalized—in a work-house school in Wales. Broken by the stern discipline, this boy looked out one day through the closed gates and saw a former companion who had escaped from the daily misery. He was resplendent in a page's uniform with its shining brass buttons. How he envied him his deliverance—but long afterwards, when the boy became Henry M. Stanley, the explorer, he wrote in his diary—

Time teaches us that oft One Higher,
Unasked, a happier lot bestows,
Than if each blighted dream's desire
Had blossomed to the rose.

Time *does* teach us that over some of our sharpest disappointments life writes in shining letters—'God having *provided some better thing for us*'. Perhaps this is one of the lessons necessary to youth. In our youth a disappointment poisons the very springs of life. We fail in an examination. We lose a coveted post. A scheme of promised happiness is shattered to bits. Later on in life we learn to take disappointments in our stride. We learn to give God time. We discover the meaning of these words which are laden with comfort. We have seen *the end* of the Lord, not the beginning of a hard experience merely, nor even the middle of it, but *the end*, and we learn that 'the Lord is very pitiful, and of tender mercy'. Looking back on life how thankful we are that so many of our foolish prayers were refused.

The second lesson is this. Our prayers will be answered *but very often in a very different manner from what we expect*. Says the Psalmist : 'In the day when I cried thou answeredest me' by sending exactly what I desired ? No—but 'with strength in my soul'. Not by the removal of the burden but by receiving strength to bear it. This is a frequent theme in the Psalms—'Wait on the Lord : be of good courage'—and He shall give you your heart's desire ? No—but 'he shall strengthen thine heart'.

One recalls Phillips Brooks' words : 'Do not pray for easier lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.' One remembers a series of books with alluring titles. 'Gardening Made Easy', 'German in Three Months Without a Master'. I have even seen one entitled—'Prayer Made Easy !' Prayer made *simple* if you like, but *easy* never ! No hardness ; no hardihood. No cross. No crown. It's a long, long way to Spirituality. The Christian life does not consist

in barriers continuously removed and stones rolled away. There is no promise of the soft life for any of us. Not pampered and sheltered and life made easy with immunities but 'strengthened with might in the inner man'—that is our promised portion in the fight from which there is no demobilisation. 'Life is just one thing after another' we say when life deals us blow after blow. The answer to this depression is 'Grace is one thing after another', wave upon wave of grace, and the unfailing mercy and love of God in Christ Jesus.

His love has no limits, His grace has no measure
His power no boundary known unto men
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

The last plain lesson is 'God answers our prayers on one condition'. It reads thus—'Delight thyself also in the Lord; and he shall give thee the desires of thine heart'. Even a child when it is promised its heart's desire sits up and listens. We reason that if God gave us our own sweet will, sheer gratitude would make us love and serve Him with all our heart. *But would we?* Are we always at our spiritual best when our cup of happiness is overspilling? Let our own hearts answer. So we return to the text without asking the promise to be reversed but to read it as it stands. First, 'Delight thyself also in the Lord: and he shall give thee the desires of thine heart'. The saints of all ages first made God 'their delight'. They made His thoughts their thoughts, His ways their ways, His interests their interests, His will their peace, *and then* they received the desires of their hearts. *But what change came over the nature of their desires in the process!* What a purifying of motive! No longer feverish prayers for their own personal happiness but simply that God would use them to the uttermost in the service of others. Is it not rather significant that the last Psalm in Scripture contains not a single personal petition? Nothing but praise! As if the psalmists had won their way through the jungle of their own personal requests into that light of a perfect day where their one attitude was adoring gratitude. No wonder Robertson of Brighton said that the whole of religion seemed to be contained in that loveliest of Collects—for the Fourth Sunday after Easter. May its words fall on our spirits like the dew and initiate us into the open secret of great living. 'O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found'.

THIRD SUNDAY AFTER EPIPHANY

Spiritual Renewal

BY THE REVEREND PETER G. JARVIS, B.D.,
LEIGHTON BUZZARD

'Our inner nature is being renewed every day.'—
2 Co 4¹⁶ (R.S.V.).

I have chosen the less familiar rendering of the Revised Standard Version in preference to the Authorised Version, which reads: 'the inward man is renewed day by day'. I have done so on purpose because that archaic expression 'the inward man' is apt to put the modern reader in mind of 'the inner man'—by which, I regret to say, he usually means his stomach. I'm not being frivolous when I remark that this is the only inner self which is really recognized by innumerable worldly people. The soul is a superstition they don't seriously believe in, whereas the stomach is an inescapable reality demanding food at regular intervals. They live by bread and various other victuals alone, and consider religious folk ridiculous for hungering, in addition, after every word that proceeds from the mouth of God. The 'inner nature' referred to by Paul seems to them a fiction, a fancy, a piece of make-believe; and they revert with relief to the good solid realities of the outside world: eating, drinking, and making merry.

Is there, after all, any such thing as an 'inner nature', or is it just a religious myth? The existence of the soul is called in question in many quarters to-day, and even the faithful are known to have their moments of doubt.

Perhaps this is partly because, in our eagerness to hide our inner nature from the curious and often unsympathetic gaze of the outside world, we put up a ring of defences to keep other people out, until we finally succeed in keeping ourselves out also. Many of us in consequence are strangers to our own souls. A small child expresses his thoughts and feelings openly and unashamedly. If he is happy he laughs; if he is sad he weeps. Often, in his contacts with others, he is embarrassingly truthful and tactless, because he hasn't yet learnt the arts of deception and concealment; but at least he is *himself*, completely uninhibited, refreshingly unguarded, absolutely natural and sincere. As adults, however, we are afraid of living without defences or disguises, and we therefore practise evasions, dissimulations, polite pretences, etc., etc., which undoubtedly help to oil the wheels of society, but which condemn so many of us to lives of insincerity, lives of the shop-window and the outward appearance, often with an empty space under the counter or an ugly skeleton in the cupboard; and nobody, not even ourselves, must be allowed to see or to suspect the hidden hollowness or the hidden horror.

Dr. Joad used to say that whenever he looked within he was so terrified by what he saw that he immediately looked out again. Most of us know what he meant, and just as we dislike other people prying into the private affairs of our souls, so we dislike rummaging in that inner nature ourselves. We are afraid of what we might find. As P. T. Forsyth put it: 'To most men the inner man is a ghost, or at least a haunted room; few care to explore that region till they are forced'. We prefer to avoid self-examination and let the sleeping dogs lie, even if we are obliged to admit that the inner nature and the sleeping dogs do in fact exist.

Not only are we afraid of what we might find inside us, however; we are also very alarmed at the prospect of getting out of our depth. We feel safer in the shallows. But this avoidance of the depths which so many of us practise tends to make us more and more worldly and less and less spiritual. A man who used to be a member of one of my churches once told me that I made the blunder of assuming that my congregations were spiritually mature, whereas many of the folk in the pews (including himself) were very unspiritual people. They felt at home with superficialities; organizing bazaars for instance, or balancing the trust accounts; but were all at sea as soon as religious beliefs came up for discussion. Faith, he said, was a meaningless word to most of them. His assertion gave me a shock and taught me a lesson. I am sure he exaggerated, but I am also sure that there was a considerable element of truth in what he said. A deep religious faith, of course, springs from a deep religious experience; and all genuine religious experience, whether deep or shallow, stems from God; so perhaps we ought to blame God for our spiritual inadequacy, the smallness of our faith and the shallowness of our experience.

Which brings me to the point that we don't really give God a chance, because we don't really believe in what He can do for us. How can He prove Himself trustworthy if we aren't prepared to trust Him? How can He even save us until we commit our souls and our sins to His care? Faith (that meaningless word) is like a pair of legs; it grows strong through exercise; and, like a pair of legs, it grows weak through lack of exercise. God will give us faith if we want it, and He will increase our faith if we pray. But there is one thing He won't do: He won't shove it down our unwilling throats. We've got to give God a chance.

But we only give God His chance when we stop struggling and simply surrender. By silence instead of speech; by meditation instead of agitation; by trusting instead of trying; by receiving instead of achieving—we give God His chance. It is amazing what He can do, if we will

let Him. 'This is the Lord's doing, and it is marvellous in our eyes'—and we must lay the emphasis there.

But perhaps we would prefer to keep God out; prevent Him from upsetting the smooth organization of our selfish little temples; stop Him from dredging dangerously in our shallow little souls. If we give Him half a chance He creates such a dreadful disturbance within.

I expect some of you have heard the skit on the wireless in which an overbearing neighbour begins to advise the man next door on how to prune his roses by telling him that what he really ought to do is to turn his house the other way round. Now the poor fellow probably realizes that he would have a better garden if the house were turned round the other way; but the operation is beyond him, beyond his power and beyond his pocket; and meanwhile he must make the best of things as they are and get on with the job of pruning the roses. Up to a point God is rather like that overbearing neighbour: He tells you you've got the house the wrong way round, and it's on a false foundation, and with the windows so placed as to give you a most misleading view; the house, moreover, is of the wrong size and shape and structure, and made of the wrong materials—indeed, there's precious little right with it. But this is not the merely depressing and destructive criticism of a human neighbour, because God can in fact do something about it; if we will let Him. He can knock down the old house and build a new one on a firm foundation, with a completely new design, and all the windows in different positions. In other words, He can make you into a new person, with a new basis for your life and a new outlook upon it, so that you feel as if you were living in a new world—and you are! 'If any one is in Christ, he is a new creation.'

The old-fashioned word for this is regeneration, the new birth. It is something which God in Christ does for us when we commit ourselves to Him; we are born anew to a living hope and a living faith. But from then onward, throughout the rest of our pilgrimage, there must be the regular renewal: 'Our inner nature is being renewed every day'. That is a description of the life of faith, the life of the Christian, drawing perpetually on supernatural and eternal resources. 'Our outer nature is wasting away', says Paul; this physical framework is wearing out, and will eventually be cast off; it will die. 'But we do not lose heart', he adds; for 'our inner nature is being renewed every day.' Once we give God His chance, once we hoist our sails to the winds of His Spirit, we find His recreating power filling our lives, we find that 'our inner nature is being renewed every day'. Thanks be to God.

The Temptations

BY THE REVEREND PETER DOBLE, M.A., HATCH END, MIDDLESEX

IN British preaching and exegesis there has been a consistent tradition that the temptations of our Lord are to be understood as alternative interpretations of Messiahship. From Denney (*Jesus and the Gospel*) to Vincent Taylor (*The Life and Ministry of Jesus*) we find expositors who are concerned with the sort of Messiahship involved, and one cannot but wonder if there might not be rather more intrusion of the modern world into exegesis than there ought to be: our close view of modern dictators and demagogues, the preoccupation of certain thinkers with the nature of authority, and reading back into the Roman Empire factors which concern us, may all produce an exegesis which while it is admirable for preachers ('the secondary inspiration of false renderings') is not consistent with the story of Jesus as we read it in the Gospels. It is certain that there is concern with the alternatives of Messiahship in the Gospels: but this concern is with the difference between the concept held by the disciples and other Jews, and that held by Jesus. This note suggests that the motif of the temptation-tradition is Jesus' own doubts concerning the *fact* of His Messiahship.

We are not concerned with the analysis of the varying traditions: that the accounts in Luke and Matthew are derived from the common source (Q) is undoubted: nor may we doubt that Mark had knowledge of such a tradition, although for his own reasons he chose not to expand it. I want to suggest that this is a primitive tradition which appears in Q. If the exegesis suggested here be valid, then we find self doubts concerning Jesus' self-consciousness, and hesitations and pauses which do not accord well with the sort of clear-cut statements that the Early Church often substituted for the hesitations of Mark. No later expansion of the short note in Mark would have dared hazard the self-revelation of this pericope; the narrative has the marks of a primitive (dare one say original) account.

Both Matthew and Mark follow the account of the Baptism with that of the temptations. Luke splits the two accounts with a genealogy of our Lord. Yet as we shall see in a moment, the two events are intimately linked in thought and action. The central significance of the Baptism is the word 'Thou art (or 'this is') my beloved Son, with whom I am well pleased'. That this is a wedding of the Messianic concept of the Psalms (Ps 2⁷, etc.) with the Servant of the Lord (Is 42¹) is irrelevant

to our purpose; what is important is that Sonship is at the centre of the experience. 'Thou art my Son. . . .' These words will give us the key to the exegesis of the passage, and after analysing the temptations we shall use this key to open up the accounts that we may see their unity.

First we must look at the answers given to the temptations. For various reasons we shall use the Matthaean order, although order does not affect the exegesis. Each of the temptations is answered with a word from the Book of Deuteronomy; and the replies are from passages which are concerned with crises in the life of Israel in the wilderness. The setting of the passages in the canonical book is in the address of Moses to the tribes who are on the verge of entering in and possessing the Land of the Promise. There is a rough parallel between the setting of the tribes, and that of Jesus. As the tribes had passed through the waters (1 Co 10) and for a period (forty years) wandered in the wilderness so now the Son of God, after having passed through the waters of Baptism, is found wandering in wild places for an indefinite period (forty days). This rough setting we shall find clarified in the detailed account.

Of the three temptations the first is the one which has provided most fodder for preachers attracted to the popular theory. Jesus is made to reject the choice of a kingship which would turn stones into bread thereby miraculously filling the bellies and claiming the allegiance of the depressed and the starved. It is highly doubtful that tension from near famine existed in the time of Jesus; in fact it is much more likely that Palestine shared in the general wealth of the Mediterranean arc for the lands around the Mediterranean were then not as barren as they are now. Wilderness did, of course, exist, but that is no argument in favour of an explosive situation whereby a messiah might claim the allegiance of the masses. We are told clearly that it was *Jesus* who was hungry. It is to a hungry Man that the first temptation is offered—turn these stones into bread: to which He answers 'Man does not live by bread alone, but by every word that proceeds out of the mouth of God' (Dt 8³). If we turn to this passage we find that the original tells us that God had led the Israelites through the desert in order (a) to humble them, (b) to test their devotion to His word, and (c) to teach that man does not live by bread alone, but by complete dependence on the Word of God. In

other words, we are faced with a quotation from a passage which is concerned with the *purpose* of the Exodus and the wilderness. The crux of the temptation facing this hungry Man is the suggestion that He is possibly deluded; that the voice which spoke to Him at the Baptism is not the voice of God; the accent is on the word 'if'. . . . 'If you are the Son of God' then satisfy your hunger and your doubts by turning these stones into food to eat. The accent is not on the miracle but on the conditional form of the sentence. The wilderness time is the testing of the Son of God who, having heard the voice, is now subjected to a test of His vocation. The note of doubt is answered by the affirmation 'man does not live by bread alone'.

The second of the temptations echoes this affirmative note. That Ps 91 was used as a test piece cannot be doubted. The spurious ending of Mark follows the same pattern of testing, and it is not impossible that one who doubts His vocation should want to apply some sort of test to settle His hesitation. Here is offered the perfect test; the doubt would be resolved immediately Satan's offer was accepted. It is a quotation from the Word of God which is offered as a test; it is met by a word of God. We assume that since it is introduced by the same conditional sentence, again it is the temptation to doubt Sonship which is the essence of the temptation. It is not to convince others but Himself that Jesus is tempted to leap from the pinnacle of the Temple. 'Thou shalt not tempt the Lord thy God . . .' and the context in Deuteronomy explains what the meaning of 'tempt' is, for it reads 'Ye shall not tempt the Lord your God, as ye tempted him in Massah'. The qualification is explained in detail in Ex 17¹⁻⁷ where the type of the temptation is that the Israelites tempted the Lord 'saying, Is the Lord among us, or not?' They doubted that God had brought them out of captivity in Egypt, and forgetting the Yam Suph asked why Moses had brought them out to kill them and their children (Ex 17³). Here we have clearly the element of doubt concerning what God has done. Massah and Meribah were very sore points in the history of Israel; cf. Ps 95. For the Son of God the moment of doubt is resolved by an affirmation: whatever doubts may be, God must not be put to the test.

The third of the temptations is most interesting. Here the form of the temptation is not 'If thou art the Son of God' but an offer of the kingdoms of the world if Jesus will fall down and worship Satan. At first sight this seems to break the harmony of the narrative. We have had two introduced by the one formula, and there can be little doubt that Luke placed this one in the middle for the sake of artistry, for the symmetry which the incident seems to demand. But the same con-

dition is hinted at in this temptation. During the Baptism Jesus was told 'Thou art my Son . . .' and when we refer to the Psalm from which it is a quotation we find the following:

'The Lord said unto me, Thou art my Son;

This day have I begotten thee.

Ask of me, and I will give thee the nations for thine inheritance,

And the uttermost parts of the earth for thy possession.'—Ps 2⁷.

We recall the form of the temptation:

'The devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.'

One is struck by the connexion. In this temptation the devil is offering what is not his to offer, the inheritance, proper to the Son, and suggesting that the price to be paid is the refusal to recognize that God alone is Lord. This is the climax of the temptations, for it is the final and most devilish of all; it is the belief that a man may inherit the promises without obedience to the Word of God.

The reply to the temptation is instructive: Thou shalt worship the Lord Thy God and Him only shalt Thou serve (Dt 6¹³). We have deliberately referred to the context in the other answers to throw light on the meaning of the temptation, and it seems proper that here, near the Shema, the mind of our Lord could not have been far from the setting of the words:

'And it shall be, when the Lord thy God shall bring thee into the land which he swore unto thy fathers . . . then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, out of the house of bondage.'

The history of Israel is written in this passage; after they entered into the Promised Land they did go after other gods, and they *did* make use of every high hill and every green tree, they *did* forget the acts of God. This command is a stern commandment which is echoed throughout the Old Testament (Dt 10²⁰, Jos 2¹², Ps 63¹¹, Is 14²³ 65¹⁶, Jer 12¹⁶). The form of the temptation is the view of the Kingdom promised to the beloved Son in Ps 2^{7a}, and the answer relates to a word of Moses before the tribes entered the Promised Land.

To sum up: each of the words of temptation refers to the sonship revealed in the Baptism. Each of the answers is a quotation from the Deuteronomic version of Moses' briefing of the tribes before they entered Canaan, suggesting that the wilderness experience is at the centre of the temptations. The core of the temptation is the doubting of the revelation of sonship; in one

temptation a hungry Jesus is incited to satisfy Himself now that He is indeed the Son by feeding Himself miraculously; in another He is invited to assure Himself by trusting the Word of God to discover whether or not the angels of God would bear Him up; in the third He is invited to open rebellion against God by doubting that God alone is Lord. In other words we find here a clear recapitulation of the wilderness experience in the life of the Son of God. That after His baptism, that is His crossing of the sea (that at least one tradition equated the Israelite crossing of the sea with baptism may be seen in 1 Co 10 where Paul writes up a midrash on the Exodus as a sermon for his converts), Jesus entered the wilderness and there in His own Person re-enacted the early history of

His people and was faithful is surely the key message of the narrative; the wonder is that we have a High Priest who has 'been tempted in all points as we are, yet without sin' (He 4¹⁵).

This rendering has the value of presenting temptations such as we are likely to share. It will bear discussion and it may be that such discussion will produce a more reasonable exegesis of the temptation narratives. There is also a clear reminder of the interpenetration of the Old and New Testaments; here at a point where modern thought has guided exegesis for many years, we discover the words, the form, and the theology of the Old Testament, forming the setting of the experience of Jesus and suggesting its significance to those who will read with attentive minds.

Contributions and Comments

Jaubert's Solution of the Holy Week Problem

WHEREAS the Synoptic Gospels set forth the Last Supper as a Paschal Meal, the Fourth Gospel insists that Jesus died on the Eve of the Passover. This seeming contradiction is resolved by the hypothesis of Mlle. A. Jaubert, Assistant Professor at the Sorbonne and University of Paris, in her closely argued and profusely documented little book *La Date de la Cène* (Gabalda, Paris [1957]). Her hypothesis is that Jesus and His disciples celebrated the *Passover on Wednesday*, that is to say that they ate the Paschal Meal on Tuesday evening, which in Jewish reckoning was the beginning of Wednesday, and that they did this according to an *older Jewish Calendar* than the official one, a calendar of priestly origin in which the Feasts were kept on fixed days of the week, Passover always falling on a Wednesday. This older calendar is described in the Book of Jubilees, where it is regarded as Mosaic in origin, and in the Book of Enoch, where it is ascribed to that early patriarch. It is a 'solar' calendar of three hundred and sixty-four days, fifty-two weeks, four 'seasons' of ninety-one days each, each season of three months of thirty days with an additional day at the end of each third month. Thus *every fixed date fell on a fixed day of the week*. The Book of Jubilees, which is a sort of second edition of Genesis enlarged by commentary, contains many dates with *numbered* months, reminding one of the dating peculiar to the Priestly Writer in the Old Testament, particularly in the Hexateuch, Chronicles, Ezra-Nehemiah and Ezekiel. This ancient priestly Calendar is found attested in the Book of the Luminaries of Enoch, in Slavonic Enoch, with the Magarya or 'People of the Cave' referred to in the writings

of the Arabic historian Al Biruni, with the Karaites, and in the Testaments of the Twelve Patriarchs. Of the several attempts to draw up in precise order this ancient Calendar, Jaubert's is the latest and seemingly most satisfactory. It is noticeable that if the dates of patriarchal activities given with *numbered* months in Jubilees and the Hexateuch are marked on this Calendar, one particular day of the week is never found, though patriarchal departures occur on the following day of the week, and arrivals on the previous day of the week. Jaubert concludes that this particular day must be Saturday, the Sabbath, on which no movement was allowed. In this way the Ancient Priestly Calendar turns out to be as follows:

MONTHS

	I.	IV.	VII.	X.		II.	V.	VIII.	XI.		III.	VI.	IX.	XII.	
Wed	1	8	15	22	29		6	13	20	27		4	11	18	25
Thur	2	9	16	23	30		7	14	21	28		5	12	19	26
Fri	3	10	17	24		1	8	15	22	29		6	13	20	27
Sat	4	11	18	25		2	9	16	23	30		7	14	21	28
Sun	5	12	19	26		3	10	17	24		1	8	15	22	29
Mon	6	13	20	27		4	11	18	25		2	9	16	23	30
Tues	7	14	21	28		5	12	19	26		3	10	17	24	31

Thus the year begins on a Wednesday, and all the patriarchal activities with *numbered-month* dates fall on Sunday or Wednesday or Friday, and this is true of all the similarly dated events of the Bible, with perhaps one or two exceptions. Jaubert calls these days 'the Liturgical Days' of the Ancient Priestly Calendar.

Wednesday begins the year and therefore began Time, for the reason that on it, the Fourth Day, the sun, moon and stars were made (Gn 1⁴⁻¹⁹), and so Time began.

According to this Calendar, therefore,

Passover, which was dated 15/I, fell on Wednesday
The Feast of Weeks 15/III, fell on Sunday
(Pentecost)

The Day of Atonement 10/VII, fell on Friday
The Feast of Tabernacles 15/VII, fell on Wednesday

Moreover, the beginning of each month :

1/I 1/IV 1/VII 1/X was Wednesday,

1/II 1/V 1/VIII 1/XI was Friday,

1/III 1/VI 1/IX 1/XII was Sunday.

On the contrary, in the 'official' lunar-month Calendar of Babylonian-Canaanite origin with *named* months, these feasts could occur on other days of the week, and so varied from year to year.

That Jesus did in fact keep the Passover with His disciples on the ancient traditional Wednesday, though the bulk of the Jews kept it that year on the Saturday, which means that Jesus ate the Passover on Tuesday evening, three days before the official time of Friday evening, is supported by early Christian tradition, as set forth in the *Didascalia*, ch. 21, xiv, 1-9 (Nau Edition [Paris, 1912]), where we read 'Whilst He was still with us before His passion, at the time when we were eating the Passover with Him, He said to us, To-day, this very night, one of you shall betray Me; and each of us said to Him, Will it be me, Lord? He answered and said to us, Verily I say to you, yet a little while, and ye shall forsake Me, for it is written, I will smite the shepherd, and the sheep of his flock shall be scattered. Judas came with the scribes and priests of the people, and betrayed our Lord Jesus. This took place on the Wednesday. After having eaten the Passover, on the Tuesday evening, we went out to the Mount of Olives, and in the night they took our Lord Jesus. The following day, which was Wednesday, He was kept in the house of the high-priest Caiaphas; that same day, the princes of the people were assembled and took counsel concerning Him. The day following, which was Thursday, they led Him to Pilate the governor, and He was kept in Pilate's house on the night which followed the Thursday. On the morning of Friday they accused Him strongly before Pilate, and were unable to prove anything true, but they produced against Him false witnesses, and demanded of Pilate to put Him to death. They crucified Him the same Friday. He suffered, therefore, on Friday during six hours . . .'

Study of Patristic writings confirmed that the only probable date for our Lord's Paschal Meal was that of Wednesday, in accordance with the earliest Christian tradition. The fact is that whereas the Synoptists are referring to the old priestly solar Calendar, the Johannine writer is referring to the official lunar Calendar of the Temple authorities, a Calendar seemingly introduced in the second half

of the second century B.C. under the Hellenizing rulers, perchance Simon, to the great disgust of the Qumrân Sectaries.

Thus Christ's betrayal, death and resurrection took place on the three liturgical days of the old priestly Calendar, to wit, Wednesday, Friday and Sunday. Hence, even in His last acts on earth, Jesus 'fulfilled the law of Moses', and by so doing passed on to the Christian Church the early observance of the weekly Fast Days—Wednesday and Friday, and of the weekly Feast Day—Sunday.

Jaubert's hypothesis gives room for *all* the events of the Passion recorded in the Four Gospels to take their proper and due place, accounts for the saying of Jesus in Mt 12⁴⁰ about His being 'three days and three nights' in the heart of the earth, *i.e.*, in dungeon prison from Tuesday night to Friday morning, and also for the later recorded readiness of Peter to go with his Master into prison, and to death, Lk 22³³.

In the Preface to her book Jaubert says that it is intended to be primarily 'an invitation to research'. Those who accept this invitation will no doubt look for evidence of other people in our Lord's day keeping the Passover on Wednesday, and, if His ministry included more than one Passover, of His keeping it on Wednesday on the other occasion(s). Then there is the question as to when, where and why the Church came to change the date of the Memorial of the Last Supper from Tuesday evening to Thursday evening. Was it a case of 'shortening of the days' so as not to put too great a burden on the faithful, a sort of practical liturgical economy?

Further, it must be pointed out that though the Qumrân documents indicate calendrical disagreement between the Sect and the Jerusalem priesthood, there is nothing in them to show that the Qumrân Calendar was identical with that of the Book of Jubilees. Rather do they indicate that the Sect refused to follow the calendrical postponements and anticipations of feasts and fasts by the Jerusalem authorities, as the late Rabbi Julian Obermann has shown (*J.B.L.* lxxv [1956] 285-297).

Again, because Jesus chose to eat the Passover three days before the official time, it does not follow (a) that He followed the Jubilee Calendar, (b) that the Passover according to the Jubilee Calendar necessarily *preceded* that according to the official Calendar. It may have done, but there is as yet no proof.

It seems to the writer that Jaubert's hypothesis has this in its favour, that it fits the facts of the whole Passion Story, but that it has yet to be thoroughly justified, and that we await further document discoveries for this purpose.

NORMAN WALKER

West Ewell Vicarage, Surrey

Recent Foreign Theology

Old Testament Place Names. Father J. Simons, who some years ago published a large volume on *Jerusalem in the Old Testament*, has now issued a highly important work on the place names of the Old Testament.¹ Here the reader will find a careful discussion of all the place names—there are more than seventeen hundred separate sections, with an abundant reference to modern literature and the author's identifications of the various sites. Most of the sections are quite brief, but there is a full examination of many of the problems attaching to this study. Its arrangement is somewhat unusual, but the book is excellently indexed, and the reader will have no difficulty in finding the section relevant to any question he wishes to consult it on. It opens with an alphabetically arranged list of the more important Biblical and extra-Biblical places belonging to the Biblical world, followed by an examination of the tribal lists which tell of the division of the Promised Land among the Israelite tribes, and then there are chapters on the various periods of Old Testament history, in which the places are taken in the order of their occurrence in the Biblical text, with cross references to places sufficiently dealt with in the first section, to avoid unnecessary duplication. Supplementary chapters deal with the places mentioned in the prophetic books, certain later pseudo-historical books, the Philistine towns, places in Arabia, Egypt, Syria, Asia Minor—including Mesopotamia and Persia here—places which figure in the Didactic books, and a chapter on the topography of Jerusalem. In this last chapter the author briefly summarizes the positions he took in his earlier above-mentioned work. It is impossible here to note the author's views on individual points, and it must suffice to say that amongst the longer discussions there are important discussions of the route of the Exodus, the identification of the 'Reed Sea', the location of the Pentapolis—Sodom and Gomorrah with the associated cities—the question of Gog and Magog, and a host of other questions. At a large number of points there are brief discussions of textual points. The volume is finely produced and it will be found of constant use as a work of reference.

The Scrolls in Hebrew. A Jewish scholar, Dr. A. M. Habermann, has issued a vocalized edition of

all the non-Biblical texts from Qumran which have so far been made available to the world.² The editor recognizes that his vocalization is not always the only possible one, and that he may not always reflect the original meaning intended by their authors. Nevertheless many readers will be grateful to him for this vocalized text, though every wise reader will be on the alert for other possible ways of reading and understanding them. The editor adds notes on them in Modern Hebrew, and also gives a concordance to the texts. Great labour has gone into the preparation of this, which will be for many the most valuable part of the whole book. It will certainly prove an important instrument in the hands of students of the Scrolls. It should be added that in addition to the Qumran texts Dr. Habermann gives a vocalized edition of the Zadokite Work, which almost certainly emanated from the sect of the Scrolls, though in this case the text here given is that which was found in the Cairo Genizah.

At one end of the volume there is an Introduction in Hebrew, and at the other a shorter Introduction in English. In the latter the author presents his reasons for rejecting the views on the Scrolls which Professor Zeitlin continues to present with much vehemence. There are also brief Introductions to the separate texts. The author is more concerned to help the reader in his access to the texts themselves than to give his views on all the questions which they raise. He briefly expresses his opinion that the sect of the Scrolls was not the Essene sect, as so commonly held, but the Sadducees. This was one of the opinions expressed on the Zadokite Work nearly fifty years ago, but to few does it seem likely that the sect was the Sadducees of the New Testament. Some maintain that they were the Pharisees, and some that they were the Zealots. All of these identifications seem less satisfactory to the reviewer than the common one that here we catch the Essenes, though at an earlier point in their history than those reflected in the writings of Philo, Josephus and Pliny the Elder.

H. H. ROWLEY

Manchester

¹ *The Geographical and Topographical Texts of the Old Testament* [1959]. Brill, Leiden; Fl. 110.

² *Megilloth Midbar Yehuda* [1959]. Machbaroth Lesifrut, Tel Aviv.

Entre Nous

Great Christians

The Glorious Company : Lives of Great Christians for Daily Devotion, vol. 2 July-December, by Mr. Frederick G. Gill (Epworth Press ; 15s. net), is not so much a book as it is a kind of one-volume library.

It contains a brief biography of a great Christian figure for every day of the year from 1st July to 31st December. Here, indeed, we have a goodly and a varied company.

We read of Pambo the fourth-century desert saint who was summoned by Athanasius to preach in Alexandria and who there saw an actress in all her finery and who said : ' Alas how much less do I labour to please God than does this poor girl to delight the eyes of men ! ' We read of George Washington Carver, the black slave who became one of the greatest of scientists and who said : ' I am God's servant, His agent, the instrument through which He speaks. Without God to draw aside the curtain I would be helpless.' We read of five men who each independently wrote down the name of the man whom they would wish to be with them, if they were sentenced to death, in the last hours in the death cell. Every one of the five wrote down the name of F. D. Maurice. We read of Thomas Traherne praying to God, ' that He whose eyes are open upon all things would guide me to the fairest and divinest ', and wisely adding, ' but I must be mended to enjoy them '. We read of Dick Sheppard's practice when he left a room which he had occupied for some time. ' I always say some little prayers when I have lived in a room for some time, prayers that the fellow who has it next may make a better show of things than I have.' We read of Russell Maltby saying in his characteristically vivid way : ' Being in contact with the great Redeemer, we ought to mount up with wings as eagles ; why are we like tame ducks quoddling about our duck pond ? '

We can imagine all kinds of uses for this book. It would be an ideal bedside book. It will give the preacher an almost inexhaustible mine of first-rate, human illustrative material. And it will be a devotional volume which will surely speak to the heart and kindle the will.

WILLIAM BARCLAY

The Sermon

' One important thing should be the preacher's aim and, inevitably, it involves repetition. The

people are not going to *read* the sermon—with the opportunity of glancing back and checking what was written. They are *hearing* it and hearing it *once*. If it is to be nailed home in their thought, it will take more than one tack to do it. The sermon becomes, therefore, the craft of skilful repetition ; nail after nail ; of saying the important thing again and again, but with such variety of phrasing and illustration that the repetition, so far from boring the congregation, sustains their interest in the last word and sends them away with the important truth hammered firmly on to the walls of their mind. . . . '

' The test of a sermon, at the last, is not the evidence it gives of skilled craftsmanship, but whether it does the work. . . . The majority of preachers neither read nor recite their sermons. They go steeped in prayer and with their thoughts shaped and marshalled, their illustrations ready, a clear conviction how they will begin and end—but the actual phrasing they command in the moment of its utterance. They know by long and ineffable experience that there is a " plus of the Spirit " which no human skill can command—something God adds in the hour itself, which is born of His blessing on the prayers of people and preacher alike. It measures, I suppose, the length of a pause. It adds its own overtones and nuances. It leads you to say *some* things, at least, you had not intended, to linger here and speed there. . . . There are, indeed, times when the Holy Spirit seems to " take over ", and the preacher has that sublime experience of being " spoken through ". ' 1

Erratum

In Dr. Read's sermon for the Fourth Sunday in Advent it is regretted that the word ' not ' appeared wrongly in col. 1, par. 3, line 9. The sentence should have read : ' when He [our Lord] said " Swear not at all " He was referring to the kind of oath that Lars Porsena swore.'

¹ W. E. Sangster, *Westminster Sermons*, vol. I, pp. ix.—x.

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